CHEH NUMBER KI MEHNAT

Hazrat Maulana Sa'ad Sahab Kandhalwi

Roman Script



Cheh Number Ki Mehnat

Hazrat Maulana Sa'ad Kandhalvi Sb.

Murattib

Maulana Muhammad Ilyas Qasmi

Transliteration

Syed Zargham

NASIR BOOK DEPOT

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Yun framate they:

Maulana Yusuf Sahab (Rh.) ki jis baat karne waly ke saamne cheh number kii haqeeqat nahin hogi sirf cheh number ka ilm hoga, to is ilm ki wajah se doosron ke islah ki niyyat ho jayegi, apni islah kii niyyat na rahegi, jis ki wajah se khud uski apni da'wat se iska yaqeen na banega aur doosron per uski da'wat ka asar bhi na hoga.

Fehrist Mazameen

APNI BAAT

Mohtram Azeezon! Yeh kitab 'Cheh Number Kii Mehnat' jo Allah Paak ke karam wa fazlse aapke haathon mein pahunchi hai, is kitab ko aap padhna shuru karein, isse pehle main aap se chand batein arz karna zaroori samajhta hoon.

1.Jitni bhi batein kitab mein darj hain woh sari batein aap hazra khud apne kanon se Hazrat Maulana Sa'ad Sahib ki zubani sun sakte hain. Bus iske liye aapko neechey likhi panch jagah ke bayanon ki 'Audio Cassete' (ya C.D.) ko apne tape recorder (C.D. Player) per lagana padega, woh cassete/c.d. is naam kii hain:

I. Meena Bazaar, Delhi, 1.7.2001
II. Raiwing, Pakistan, 4.11.2000
III. Duesberry, England, 2000
IV. Amroha, Uttar Pradesh, 22.4.2000
V. Akola, Maharashtra, 28.11.1998

2. Is kitab ke chapwaney ka maqsad sirf yeh hai ki jis tarah hazrat Sa'ad Sahib ne in numberon per mehnat karne ko batlaya hai usi tareh mehnat karne ko batlaya hai usi tareh mehnat sarey aalam mein zinda ho jaye, yeh kitab sirf jaan lene aur byaan

karne ke liye hargiz nahin hai.

3. Her da'wat ka kaam karne wale sathi ke paas Maulana Yusuf Sahib ki 1965 mein wafat ke baad 'Alfurqan Press Lucknow' ka chapa Hazrat Ji number yani 'Tazkira Maulana Yusuf Sahab' naam ki kitaab zaroor ho. Uski Maulana Sa'ad Sahib ne hidayat di hai ki ismein Hazrat Maulana Yusuf Sahib Rh. ke cheh number dekhein.

4. Aakhiri baat yeh ki is waqt Allah ne jise Aalam kii zimmedari is kaam kii di huyee hai, woh is waqt hum ub se kiya keh rahe hain aur kiya chah rahe hain, hum bus wahi karein. Inki baat ka maan lena hi sab ke liye khair kii baat hai, is baat ko samajhne ke liy agle safhe mein Hazrat Maulana Muhammad Palanpuri Rh. ka bataya huaa ek aham usool darj ha, isey dekhein.

Faqat Was-salaam

Ek Aham Usool

Ek bayaan mein Hazrat Muhammad Umar Palanpuri Rh. ne bangley wali masjik kii karguzari sunatey huye farmaya ki bairun mulk ke kuch zimmedar sathi ek baar hazrat ji rh. (Maulana Inaam ul Hasan Sb. Rh.) se ek baat poochney ke liye yahan aaye, Delhi. Hazrat Ji ki tabiyat theek nahin thee, isliye woh araam kar rahe they, to hum ne un zimmedaron se mulaqaat kii, un zimmedaron mein se ek ne hum se kaha, "bhai hamare mulk mein jo jama'tein aati hain, to kwoi jama't batati hai ki kaam yun karo aur koi kehta hai ko nahin aise karo, to hum sare lwg pareshan hain hai kis kii baat manein aur kaam kaie karein her ek hawaale deta hai badon ka.

Koi kehta hai ki main ne khud bade hazrat ji (Maulana Ilyas Sb. Rh.) se yun suna hai. Koi kehta hai ki main ne bade hazrat ji se yun suna hai.

Koi kehta hai ki main ne Maulana Yusuf Sahab Rh. ko yeh kehte suna hai. Koi kehta hai ki Maulana Yusuf Sahab Rh. ne jis se kaha, main ne usse suna.

Ab hum pareshan hain ki kiya karein aur kis tareh kaam karein, kyunki her ek badon ka hawala deta hai, hum log to hazrat ji se sirf yahi mashwarah karne ke liye aaye hain ki hazrat hu logon ko batayein ki aise mein hum log kiya karein?

Kyunki sare log alag alag baat batatey hain.

To main ne un se kaha ki bhai dekho hamari

samajh mein to yun aa raha hai ki badon ne jo baat kahi, uska matlab woh hoga jo us waqt ka ameer bataye.

Us waqt ka ameer jo bataye wahi us baat ka matlab hamein samajhna chahiye.

Suna aap sabne bhi (majma se mukhatib hokar kaha) ki ameer ul waqt jo bataye us per sab ko jamna chahiye.

Us per misaal humne Abu Bakr Rz. wali di.

Ki Huzoorﷺ ke parda farmane per charon taraf se hangame khade ho gaye, ab sab kii raaye yeh hai ki hazrat Osama ka lashkar mulk-e-Shaam bhejne ke bajaye Madeena Muwaarrah mein theraya jaaye kyunki charon taraf se hamla kii khabar hai.

To usper Abu Bakr Rz. ne saare sahaba ke zehan ke ander yeh baat daali ki yeh teen hazar kii jama'at kiya karegi jab Allah kii madad hi ruk jaye.

Allah kii madad aayegi jab Huazorrﷺ kii baat poori ho ki Osama ke lashker ko rawana karo.

Haan Aaapﷺ ne kaha tha:

'anfiru jaishaa Osama' Osama ke lashker ko rawana karo, suna to yeh Huzoorﷺ ki zubaan se bahut sahaba ne. Abu Bakr Siddique Rz. ne bhi suna aur deegar sahaba ne bhi suna, lekin auron ne iska matlab kiya samjha aur Abu Bakr Rz. ne is ka matlab kiya samjha.

Auron ne sirf itna samjha ki Osama ke lashker ko rawana karne ke liye Aapﷺ ne kaha hai aur ameer ul waqt Abu Bakr Rz. ne hazrat Osama ke lashker ke

alawa poore Madeena Munawwrah ke musalmanon ko nikalne ke liye keh diya ki sab Madeena Munawwrah khali karo, yeh Abu Bakr Siddique Rz. ne samjha i per ab logoN ne labbek keh ker maan liya, to humne un logon se kaha ki

Yeh usool qayamat tak rahega ki jo baat ameer ul waqt ne keh dii woh abko maan lene mein hi khair hai, is baat ke ander kisi qism ka farq nahin karna chahiye.

To main ne unse kaha itni baa to meri aap se ho gayee ab Hazrat Ji utheing tab unke paa chaleinge.

Hazrat Ji bedaar huye, un sab ko lekar hum hazrat ji ke paas hazir huye aur jo baat hum ne un logon se kahi thi, wo baat hum ne hazrat ji ke samne rakh dii, ki yeh log keh rahe hain ki agar log alag-alag baat batayein to hum kiya karein.?

To humne inse yeh kaha ki jo baat ameer ul waqt kahe ya bataye wo un ko karna chahiye.

To Hazrat Ji ne farmaya ki haan, yeh munasib hai.

Uske baat phir wo log apne mul wapas chale gaye. To mere mohtram doston, buzurgon raye alag alag hona, koi harj kii baat nahin hai. Raye alag alag ho sakti hai, per ameer ul waqt jo baat kahe bus usi baat ko maan lene mein hii bhalai hai.

Muhammad Umar Palanpuri ke byaan ka ek hissa.

(Is bayaan kii tape/C.D. mehfooz hai.)

Muhammad Ilyas Qasmi

6 Number

Yeh 6 number hazrat Maulana Yusuf Sahab Rh. ke hain, jinhein Hazrat Maulana Sa'ad Sahab ne padhker sunaya.

نحمدهٗ ونصلی علی رسوله الکریم

Nahmadu wa nusalli ala rasulihil-kareem

Mere doston, azeezon, buzurgon! Arz yeh hai karna hai ki is da'wat o tableegh se kiya chaha ja raha hai? Yeh hamara aur aapka aaj muzakrah hai. Hum is muzakrey ky liye jama huye hain. Ab intihai gaur se aur tawajjoh se kaam ko samajhna hai.

Mere doston! Mehnat her ek aadmi ker raha hai per her ek mehnat kamyaab nahi hai, mehnat mein woh aadmi kamyab hai jiski mehnat Huzoor ﷺ kii mehnat se mail kha jaye. Isliye lazim hai yeh baat ki i da'wat ki mehnat mein mizaj-e-nabuwat ho, yeh baat zaroori hai ki da'wat ke sath sath mizaj-e-nabuwat ho. Is mein koi shak nahin ki allah ke fazal se kaam ho raha hai. Lekin kami is baat kii hai ki kaar-e-nabuwat abhi mizaj-e-nabuwat se khali hai. Mizaj-e-nabuwat is kaam mein yeh hai ki jitna kaam karne ko kaha jaye, utna hii kara jaye aur ji tareh karne ko batlaya jaye us tareh kiya jaye. Ise kehtey

hain mizaj-e- nabuwat.

Agar mere doston! Kaam khwahish per ya apne mizaj per le jaya jaye to gaibi nusratein nahin aaeingi. Kyunki gaibi nusraton ka talluq mizaj-e-nabuwat se hai. Jitna kaam ke ander mizaj-e-nabuwat hoga, usi ke ba-qadr Allah ki taeed aur gaibi nusratein sath mein hongi. Doston! Kaam hoga Allah kii taeed aur gaibi nusraton se, kaam byaan aur taqreer se nahin hoga. Isliye zaroori hai yeh baat ki kaam ko mizaj-e-nabuwat ke sath karein. Asal mein is sari mehnat ka khulasa ye hai ki apne ander in 6 numbron kii haqeeqat ko da'wat ke raste utarna hai. In 6 numbron mein her number ki haqeeqaton ko da'wat ke raste utarna hai. In 6 numbron mein her number ke sath teen-teen mehnatein hain. Her naya, her purana in mehnaton ke kiye bagair, in numbron ki haqeeqat tak nahin pahunch sakta. Inhein mehnaton ko samajh ker karne ke liye, yeh hamara aur aapka muzakrah hai. In mehnaton ko jis tareh karne ke liye aur jitna karne ke liye aapse arz kiya ja raha hai, us tareh se karna yeh mizaj-e-nabuwat hai. Ab her number ke sath:

Pehla kaam- da'wat deni
Doosra kaam- Mashq karna
Teesra kaam-Duaa mangna

Mere doston, buzurgon! Yeh da'wat kyun dii jati hai aur da'wat dene ka maqsad kiya hai?

Dekho, jis cheez ko apne ander paida karna chaho, us cheez ko ba-sifat-e-tableeg paida karo. Tableeg ka kiya matlab hai?

Tableeg ka matlab yeh hai ki jis cheez ko tum apne ander paida karna chaho use doosron ke ander paida karne kii koshish karo, mashq karo. Kyunki da'wat kii yeh khoobi hai uski sifat hai ki jab da'ai ek cheez kii da'wat ko lekar uthta hai to uski da'wat se us cheez kii haqeeqat uske ander aa jati hai. Jiski taraf yeh doosron ko da'wat de raha hai. Yeh Allah ka nizaam hai, ba-shartey ki jis cheez kii da'wat di jaye uski haqeeqat ko samney rakhker da'wat de.

Mere doston, buzurgon! Doosron ko qayal ker dena, yeh hamari da'wat ka mauzu nahin hai. Balki jis cheez kii da'ai da'wat de raha hai apne ander us cheez ka yaqeen paida karne ke liye da'wat de raha hai, yeh niyaat hamari honi chahiye. Asal mein da'wat doosron kii islah ke liye nahin hai, da'wat apne yaqeen kii tabdeeli ke liye hai.

Pehla number Kalima: La Ilaha Il-lal lah se lekar

Chata number: Ummat ko nabuwqt wale kaam per khada karne kii mehnat kii da'wat tak.

Yani in 6 numbron kii da'wat apne ander, in numbron ka yaqeen utarne ke liy hai. In numbron mein sabse pehle jo da'wat deni hai, wo la ilaha il-lal lah kii hai.

Mere doston, azeezon, buzurgon! Yeh sabse badi

maya aur tamaam anmbiya alehassalam kii mehnat kii buniyad hai. Isko hasil kiye bagair na aamaal per isteqamat aur na in amlon ke zariye Allaha Rabbul Izzat ke khazanon se barah-e-rast fayda uthane kii koi shakl aur isko hasil kiye bagair koi cheez nahin milegi, jab tak yeh asal cheez mehnat karke hasil na kii jaye.

Her amal kii sehat, her amal per ajr, aur phir in amlon ke zariye sirf aakhirat ka ban jana hii nahin, balki duniya mein rehte huye Allah Rabbul Izzat ki khazanon se barah-e-rast fayda uthane ke liye, ek hi shart hai aur ek hi rasta hai ki imaan, imaan ki haqeeqat ke sath hasil kiya jaye. Is imaan ki haqeeqat ko hasil karne ke liye, Allah Rabbul Izzat ke wadon ke yaqeen ko seekha jata hai ki ji hukm per jo wada kiya hai us wade ko tasleem hi nahin karna balki uska yaqeen karna. Dekho

1. Ek imaan ka mafhoom hai.
2. Ek imaan ke huroof hain.
3. Ek imaan ka bol hai.
4. Ek imaan kii awaaz.
5. Ek imaan ka ikhlas hai.

Imaan ka mafhoom: Iski pahunch dimag tak hai.
Imaan ke huroof: Iski pahunch kitaab tak hai.
Imaan ke bol: Iski pahunch zubaan tak hai.
Imaan ki Awaaz: Iski pahunch kanon tak hai.
Imaan ka ikhlas: Iski pahunch dil tak hai.

Mere doston, buzurgon! Lugat mein kisi kii khabar ko, khabar dene wale ke aitemad, bharose per yaqeeni manna yeh maane yeh tarjuma hai imaan ka

'la ilaha il-lal lah Muhammadur Rasulullah' ka tarjuma yeh hai ki Allah kii khabron ko, unke awamir aur unke nawahi ko Muhammad ﷺ ke aitemad aur bharose per yaqeeni manna hai yeh tarjuma hai la ilaha il-lal lah ka.

Lekin iski haqeeqat aur iska ikhlas yeh hai ki yeh kalima apney kehne wale ko haram se rok raha hai. Iske kehne wale aur haraam ke darmiyan se kalima aisi rukawat ban jaye ki shirk use bechain ker de ki yeh momin kii alamat hai.

'Allah ki zaat, Allah ki sifat aur Allah ki rububiyat mein, kisi cheez ko shareek karna, momin kii bechaini ka sabab ban jaye.

Mere doston! Imaan kii haqeeqat ke bagair shirkat se bachna bilkul mumkin nahin. Han, ilm rehbari karega, per ilm shirk se bacha le, yeh mumkin nahin. Aaj hum jo cheezon kii taraf nisbat karte hain, yeh beimani ki buniyad hai ki zalzale aayeinge to yun kahega ki mahir-e-aarazi se poocho ya'ni zameen ke mahirin se poocho ki yeh zalzale kyun aaye, aur qahat saali aayegi ya'ni zameen mein jab sukha padega, tab yun kahega ki science walon se poocho ki sukha kyun pada aur bimari aayegi to yun kahega ki wazir-e-sehat se poocho ki yeh bimari kyun aayee,

kasi aayee.

Mere doston! Agar imaan kii haqeeqat hasil huyee hoti to yun kehta ki zalzale to tab aate hain jab zina huaa karta hai aur zameenon mein sukha tab padta hai, qahatsali tab aati hai jab tajir naap-tol mein kami karne lagte hain. Agar imaan kii haqeeqat hoti to in cheezon kii nisbat in cheezon kii taraf nahin karta, balki in halaat kii nisbat apni bad-aamaliyon se jodta Allah Rabbul Izzat ne nizam-e-aalam ko duniya ke in phaile huyee naqshon aur asbabon se nahin joda ki hum yun kahein ki duniya darul asbaab hai, karo sabab ikhtiyar.

Mere doston! Duniya darul asbaab ba-haisiyat cheezon ke, ba-hasiyat karkhanon aur dukanon ke, ba-haisiyat mulazimat, zara'at aur hukumaton ke yeh gairon ke liye hai. Hum imaan walon ke awamir hamare abaab hain. Agar imaan wala kisi sabab mein lagega to hukm kii buniyad per lagega, sabab kii buniyad per nahin lagega. Agar yeh hukm kii buniyad per sabab mein laga hai. To is sabab per ise ajr bhi milega aur Allah Rabbul Izzat apni qudrat se ise kamyab karke dikhlayeinge.

Mere doston, buzurgon! Yeh sochna bilkul galat hai ki Allah ki qudrat asbaab ke sath judi huyee hai ki jise Allah kii qudrat se fayeda uthana ho, wo aamal karke dukaan kare, aamal karke tijarat kare aur aamal karke karkhane lagawe. Nahin mere doston!

Allah kii qudrat asbaab ki pabandi nahin hai. Wo qudrat, qudrat kehlane ke qabil nahin jo asbaab kii paband ho. Jo qudrat asbaab kii paband ho wo qudrat kehlane ke qabil nahin. Asbaab to Allah kii qudrat mein hai. Allah chahe to apni qudrat se asbaab ke bagair barah-e-rast kamiyab kare, anmbiya alehissalam ummat ko asbaab ke raste per daal ker nahin gaye, balki anmbiya alehissalam ne Allah ke khazanon se barah-e-rast lene wale raste batlaye hain. Yeh imaan kii haqeeqat hamein batlayegi ki Allah Rabbul Izzat se lene ke asbaab, ye dukanein, karkhane, mulazimat, za'ra'at aur hukumatein hain. Ya Allah se lene ke asbaab Allah ke awamir hain. Lekin imaan jab kamil hota hai ki Allah ke her gair ka inkaar is tareh ho jaye ki apni bezari ka ailan ker dein, Ibrahim Als. kii tareh ki '*ama ilaika fala*' ai Jibrail humein tumhari zaroorat nahin, hum ne jiska kalima kaha hai, wo hamein dekh raha hai, aur barah-e-rast dekh raha hai. Kyunki main uski taraf se is zameen per bheja gaya hoon.

Mere doston! Jis insaan ko Allah kii taraf se is zameen per bheje jane ka yaqeen hai, uske saath Allah Rabuul Izzat kii barah-e-rast taqat aur madad hoti hai, bagair kisi sabab ke, beshak nabiyun ki madad aur nusratein mukhtalif raston se huyee hain, kyunki Allah ke lashker ko Allah hi jante hain, (Qura'n) ki kab kiya sabab layeinge. Woh khaliq-e-asbaab hai, lekin jo Allah Rabbul Izzat se

barah-e-rast le rahe hain, to Allah bhi unki madad barah-e-rast kar rahe hain. Aag ko bujhane ke liye tun log keh sakte ho ki aag ko bujhane ke liye Allah ne paani banaya hai. Nahin mere doston! Aag ko bujhane ke liye Allah ka amr hai. Allah ke paas aag ko bujhane ke liye unka amr hai, Allah Rabbul Izzat jab apne banaye huyae asbaabon ke paband nahin hain, to hamare-aapke banaye huyae asbaabon ke paband woh kaise honge, isi liye Ibrahim Als. ne Jibrail Als. kii madad ka inkaar kiya.

Mere doston! Is waqt hamare aur hamare Rab ke darmiyan jitne asbabon ke waste hain, Jibrail to door kii baat hai. In asbabon ke waste ne humein barah-e-rast Allah ke khazanon se fayeda uthane se mehroom kiya hua hai ki barah-e-rast Allah Rabbul Izzat ki zaat-e-aali se fayeda kab uthaya ja sakta hai? Ki jab imaan ki haqeeqat hogi.

Yeh imaan ki haqeeqat kahan se aayegi?
Yeh imaan ki haqeeqat aayegi:
Zahir ke khilaf bolne se
Zahir ke khilaf sochne se
Zahir ke khilaf sunne se aur
Zahir ke khilaf chalne se

Jab tak mere doson! Ummat ke ander yeh charon batein aam na hongi, us waqt tak khuda ki qasam imaan kii haqeeqat ke milne kii ibtida bhi na hogi.

Mere doton, buzurgon! Jab zahir ke khilaf koi

baat kahi jati hai to jis se baat kahi jati hai uske dil per shaitan baith jata hai aur yun kehta hai sunne walon se ki haan, aisa hoga per mumkin to nahin hai, jab nabiyun aur sahaba-ikraam ke waqiaat zahir ke khilaf sune jate hain to shaitan dil per baith jata hai aur yun kehta hai sunne wale se ki yeh mumkin to nahin hai, per ho sakta hai ki unke sath aisa huaa ho.

Mere doston! Asbaab-e-hidayat aur asbaab-e-halakat se sara ka sara Qura'an bhara hua hai, lekin yeh yaqeen walon ko nazar aayega, shak walon ko nazar na aayega. Aaj peshangoi karne wale peshangoi karte hain zahir ke aitebar se, zahir ko dekh ker aur Qura'an peshangoi der raha hai zahir ke khilaf.

Mere doston, buzurgon! Shak ki buniyad per agar waqiaat ko sun gaya to imaan kii haqeeqat nahin milegi, isliye waqiaat ko yaqeen kii buniyad per suno aur sunte hi apni zubaan se yeh kehte raho ki yahi haq hai, yahi sach hai. Agar yeh kehta raha to imaan kii lehrein dilon mein utheingi, warna shaitan shak mein dal rakhega ki kahin imaan ki haqeeqat iske dil mein dakhil na ho jaye.

Mere doston! Is tareh sahaba-ikraam ne Huzoor ﷺ se imaan ko seekha tha. Khud sahaba-e-ikraam is baat ko kehte hain ki:

"تعلمنا الایمان ثم تعلمنا القرآن (حدیث)

ta'allamna al-imaan summa ta'llamna al-qura'an (hadees)

Yani yaqeen seekh liya to Qura'an ke ehkamaat jis per wade hain duniya aakhirat ki kamyabi ke, wo humne amli taur per apna liye. Isliye hum mein se her purana , her naya mohtaj hai ki subh o shaam apne yaqeen mein aur apne a'amal mein taraqqi ko mehsoos kare. Yeh nahin ki, tableega ka ek ibtidai darja hai ki 6 number per bolna aa jaye, phir yeh baad ka darja hai ki yeh mashware wala ban jaye, phir yeh uske baad ka darja hai ki yeh mulkon mein jane wala ban jaye.

Mere doston, azeezon, buzurgon! Aisa nahin hai, balki baat yeh hai ki her purana aur her naya, her waqt is baat ka mohtaj hai ki Imaan ko bol raha ho, apne yaqeen ko durust karne ke liye, ki humein Allah ke gair ko apne ander se nikalna hai. Jab yeh baat tasleem ker li gayee ki da'wat khud da'ai ke liye hai to yeh baat samajh mein aa jana chahiye ki kalia, *'la ilaha il-lal laha'* kii da'wat mere liye apne liye hai. Sahaba-ikraam ko imaan aur a'amal kii haqeeqat jo hail huyee thi, wo isi da'wat ke raste se hasil huyee thi.

Ab ab se pehla kaam yeh hai ki kalima la ilaha il-lal laha kii da'wat ko musalmanon mein zinda kiya jaye. Hum abhi da'wat de rahe hain unko, jinhein kalima yaad nahin, namaz kii da'wat de rahe hain unko jo namaz padhte nahin, ilm o zikr kii da'wat de rahe hain unko jo jihalat mein hain ya gaflat mein

hain, ikraam kii da'wat de rahe hain unko jo bad-akhlaq hain, ikhlas kii da'wat de rahe hain unko jinke amal se ria zahir hoti hai, baat kiya huyee? Ab ho yeh raha hai ki sari da'wat wo ho gayee gairon ke liye, apne liye da'wat na rahi, isliye iska yaqeen nahin badla, apni zaat jab samne aayegi, tab da'ai ka yaqeen badlega. Isliye ki

Yun farmate they Maulana Yusuf Sb. rh. ki da'ai jab ek cheez kii da'wat dega to Allah Rabbul Izzat doosron se pehle ise imaan aur a'amal kii haqeeqat ata farmayeinge.

In 6 numbron ko zara samajh lena hai, ki her number ka kiya mafhoom hai aur her number ke sath kiya kiya kaam karne hain? Aur kun in kamon ko karna? Mere doston in numbron kii haqeeqat ko pane ke liye in kamon ko karna zaroori hai.

Mere doston, buzurgon! Muhammad Yusuf Sb. rh. kii hidayat aap hazrat ko aaj zubani sunata hoon, taki 6 number kis tareh byaan kiye jayein. Aap hazrat wo hain jo 6 number byaan karte rehte hain. Asal mein byaan taqreer bilkul mauzuu nahin hai hamara. Yeh 6 number to ek mehnat ka naam hai aur is mehnat ka ek maqsad hai, ki ummat ko is mehnat per lana aur seedhe-saadhey alfaz mein in 6 numbron kii da'wat ke zariye se apne yaqeenon ko badalna aur doosron ke yaqeenon ko badalne ke asbaab paida karna. Yeh intihaii mukhtasir aur intihaii sara kaam

hai. Lekin yeh ki 6 number kii haqeeqat agar samne na ho to,

Yun farmate they Muhammad Yusuf Sb. rh. ki jis baat karne wale ke samne 6 number kii haqeeqat nahin hogi, Sirf 6 number ka ilm hoga, to is ilm kii wajah se doosron kii islah kii niyyat ho jayegi, apni islah kii niyyat na rahogi, jiski wajah se khud iski apni da'wat se iska yaqeen na banega aur doosron per iski da'wat ka asar bhi na hoga.

Isliye arz ye karna hai ki in 6 numbron kii haqeeqat ko samne rakhker da'wat deni hai. Yeh 6 number isliye sunana chah raha hoon ki humein bhi yeh yaad ho jaye, ki aap bhi inhein yaad ker lein aur 6 numbron kii haqeeqat ko pane ander utarne ka tareeqa kiya hai wo bhi yaad ker lein. Muhammad Yusuf Sb. rh. ke intihaii aasaan aur bahut mukhtasir alfaz mein ye 6 number hain.

IMAAN O YAQEEN

"Amma b'aad" Allah Rabbul Izzat ne insanon kii tamaam kamyabiyon ka daromadar insaan ke ander kii maya per rakha hai. Kamyabi aur nakamyabi insaan ke ander ke halaat ka naam hai, ye halaat ek qism kii makhlooq hai, jo nazar nahin aati, jis tareh farishte khuda kii makhlooq hain, per nazar nahin aate, anmbiya als ko yeh makhlooq dikhlayee jati hai, jis tareh bukhaar naam kii bimari wali makhlooq se

Huzoor ﷺ ne baat kii aur use dekha bhi. Isliye duniya kii phaili huyee cheezon aur naqshon ka naam kamyabi aur nakaami hai.

Izzat o zillat
Rahat o takleef
Sukuun o pareshani
Sehat o bimari

Yeh insaan kii shakl ke ander, Allah kii taraf se bheji jane wali halaat naam kii makhlooq hai to in halaat ke banne aur bigadne ka duniya mein phaili huyee shaklon aur nakshon se koi ta'lluq bhi nahin hai insaan ke ander ki maya Allah ki zaat ka yaqeen aur Allah ke awamir hain. Ab agar inaan ke ander mein Allah kii zaat ka yaqeen aur Allah ke awamir uske jism se agar Huzoor ﷺ wale tareeqe ke mutabiq nikleinge, to Allah Jalle-shanuhu us insaan ke ander kamyabi wale halaat paida farma deinge, khwah zahiri asbaab aur cheezein kuch bhi uske paas no hon.

Kyunki Allah Paak tamam kayenat ke her zarre ke her fard ke banane wale aur her zarre aur her fard kii her zaroorat ko her waqt apni zaat se poora karne wale khaliq aur malik hain.

1. Allah Rabbul Izzat ne her cheez ko apni qudrat se banaya hai.

2. Cheezein Allah ke banane se unke chahne se bani hai.

3. Yeh cheezein khud nahin bani inhein Allah

Rabbul Izzat ne banaya hai.

4. Woh in cheezon ko banane wale hain.

5. Allah Rabbul Izzat khud bane nahin hain.

6. Jo cheezein kisi ke banane se bani hon to bani huyee cheezon se kuch banta bhi nahin hai.

7. Zameen aur aasmaan aur inke darmiyan jitni bhi makhlooqat hai. Inse kuch nahin banta.

8. Jo kuch qudrat se bana hai wo qudrat ke matahat hai.

Lekin is waqt hamare mahaul mein yeh baat chal rahi hai, hum log yun hi keh rahe hain ki zameen aur aasmaan ke darmiyan jo cheez Allah ne banayee hai wo insanon ke istimaal karne ke liye banayee hai ki jitna chahe janwaron se doodh nikal lo, jitna chahe darakht se phal nikal lo, jitna chahe khait se galla nikal lo.

Nahin mere doston! Allah ne jo cheez apni qudrat se banayee hai un cheezon ko Allah ne banaker apni qudrat mein rakha hai. Aisa nahin hai ki qudrat se jab yeh cheezein ban gayein to banne ke baad yeh cheezein qudrat se kharij kar di gayein hon. Balki Allah Rabbul Izzat ne jo kuch qudrat se banaya hai, wo her waqt unke qabze mein hai. Wahi her cheez ko khud istimal farmate hain.

Wo jab chahein apni qudrat se in shaklon ko badal dein aur kisi cheez ki shakl ko chahe qayam rakhker uski khoobi ko, uski sifat ko badal dein. Ya'ni yeh baat nahin hai ki Allah Rabbul Izzat ne jis

cheez se jo taseer waqti taur se dikhla di, wo taseer hum yeh samajhte hain ki yeh taseer us cheez kii ho gayee.

Mere doston! Awwal to kisi cheez mein koi taseer hai hi nahin, taseer Allah ke amr mein hai, shaklon mein koi taseer nahin hai. Allah Rabbul Izzat ne jo cheez apni qudrat se banayee hai to qudrat her waqt us cheez mein kaam karti rehti hai. Is baat ko humein baar baar sochna padega, gaur karna padega, logon se kehna padega ki jo kuch zameen aur aasmaan ke darmiyan ho raha hai, in sabka ta'lluq in phaili huyee shaklon aur naqshon se nahin hai, balki Allah Rabbul Izzat kii zaat-e-aali tan-o-tanha jo chahti hai wo karti hai. Inka ta'lluq na un asbaab se hai jinhein Allah ne barah-e-rast banaya hai aur na un asbaab se hai jin asbaabon ke banne mein kissi darje insanon ka hath laga hai. Allah Rabbul Izzat jab chahein

Lakdi ko sanp bana dete hain, sanp ko lakdi bana dete hain.

Pasli ko hawwa bana dete hain, chadi ko talwar bana dete hain. Isi tareh

Shakl aag ki rakhker sifat baag ki zahir karte hain.

Pahad se oontni nikalte hain, kunwari Mariam se Isaa ko nikalte hain

Aasman se pani ka bhara dhol utarte hain to kabhi Khubaib Rz. ke hath se angoor ka gosha

utarte hain.

Isi tareh sari shaklon per khwah wo milk ki ho ya maal ki, barf kii ho ya bhaap ki ho, sari shaklon per Allah hi ka qabza hai. Wahin in shaklon per apne amr ko istimal framate hain. Jahan se insaan ko zindagi banti nazar aati hai, wahin se zindagi ko bigad ker dikhlate hain aur jahan se zindagi bigadti nazar aati hai, wahin se zindagi ko banaker dikhlate hain. Sari cheezon ke bagair rait per dalker paal ke dikhlate hain aur sare saaz aur samaan, zindagi banne ke sare asbab aur cheezon ke hote huyae, zindagi ko tabah aur barbaad karke dikhate hain.

Allah Jalle-shanuhu ki zaat-e-aali se hamara ta'lluq paida ho jaye, aur Allah Jalle-shanuhu kii zaat-e-aali se barah-e-rast fayeda hasil karne wale ban jaye, to isi liye ya'ni insanon ko kamyabi dilane ke liye Hazrat Muhammad ﷺ Allah Rabbul Izzat ke yahan se Allah ke awamir leker aaye hain.

Mere doston! Dekho, samjho is mein ek rasta hai Allah ke khazanon se shaklon aur asbaab ke zariye fayeda hasil karne ka. Aur

Ek rasta hai Allah ke khazanon se Muhammad ﷺ ke Zariye se fayeda hasil karne ka.

Ya'ni

Allah Rabbul Izzat kii qudrat se fayeda uthane ke asbaab aur kayenat se phaile huyae naqshon se fayeda uthane ke asbaab yeh donon cheezein bilkul

muqable kii hain, donon takkar kii hain. Per kayenat ke naqshon mein jo asbaab phaile huyae hain unse wo khoobiyan zahir ho jayein, wo hasil ho jayein, yeh zaroori nahin hai. Lekin Allah Rabbul Izzat ne doosri taraf apne awamir kii khoobi bhi batlayee aur us khoobi ke zahir karne ke wade bhi kiye, fazail batlaye. Isliye mere doston! Allah kii qudrat se barah-e-rast fayeda uthane ke liye Huzoor jo Allah kii taraf se awamir lekar aaye hain jab wo awamir hamari zindagiyun mein aaker Muhammad ﷺ ke tareeqe per jism se baher sadir honge, to Allah Jalle-shanuhu per naqshe, her sabab mein kamyabi dekar dikhlayeinge. Isiliye sab se pehle,

La ilaha il-lal lah Muhammadur Rasulul-Allah mein apne yaqeen, apne jazbe aur apne tareeqe jo hum halaat ke aane per khas taur se aur din-raat padne wali zarooraton mein aam taur se ikhtiyar karte hain, inke badalne ka hum se yeh kalima mutaliba ker raha hai.

Sirf yaqeen kii tabdeeli per hi, Allah Pak is zameen aur aasman se kai guna badi Jannat ata farmayega aur duniya mein naqad fayeda yeh hoga ki jin-jin shaklon se hamara yaqeen nikal ker Allah ki zaat se her cheez ke banne ka aur Huzoor ﷺ ke aamal se hone ka yaqeen aayega, to yeh sari ki sari cheezein jin se hamara yaqeen niklega, un shaklon ko Allah hamare liye musakhkhar ker deinge. Asal mein hum per to duniya kii shaklein musallat hain, to unka

hum per tasallut unke yaqeenon ki wajah se hai. Ek chote janwar se lekar, bade bade aalmi naqshon ke yaqeen ne inhein hum per musallat ker rakha hai.

Mere doston! Allah Rabbul Izzat ne humein da'wat kii wo mehnat dii thi, jis se zameen aur Aasman ke darmiyan ka nizaam sara ka sara da'ai ke liye musakhkhar ho jaye jis tareh ashab-e-kahaf ke liye suraj ko musakhkhar kiya gaya tha. Isi tareh ek jama't dushman ke muqable per aur suraj guroob ho raha hai, Asr kii namaz abhi padhi nahin, to yun kaha Allah se ki ai Allah suraj ko yahin rok de, to suraj wahin ruka raha, thehera raha jab dushman se muqabla ker ke farig ho gaye, tab tak ke liye suraj ruka huaa hai. Inki Asr kii namaz ke taqaze per suraj ruka hua hai.

Mere doston, azeezon, buzurgon! Yeh baat apne zehan se nikal do ki asbaab per da'wat chalegi, asbaab per da'wat nahin chala karti, balki da'wat per wo asbab chala karte hain, jin asbab tak insaan ki rasaai nahin hai, pahunch nahin hai.

Mere doston! Hidayat, asbab per kabhi mauqoof nahin huyee hai. Hamesha assbaab ka muafiq hona, hidayat kii mehnat per mauqoof raha hai. Tamam anmbiya kii dawat ke waqiaat ko utha ker dekho, her jagah yeh milega ki bagair asbaab ke qadam uthaya to Allah ne asbaab ko muafiq ker diya, yeh nahin ki tum asbaab per hidayat ko lao. Tamam anmbiya Als.

ki da'wat ka khulassa yahi hai ki hidyat ki mehnat per asbab muafiq huyae hain. Jin-jin cheezon se hamara yaqeen nikal jayega un saari cheezon ko Allah Pak musakhkhar farma deinge. Ab pehla number

IMAAN

Imaan: lugat mein kehte hain khabr ko khabr dene wale ke aitemad per yaqeeni taur se maan lene ko imaan kehte hain.

La ilaha il-lal laha muhammadur rasulul Allah ka tarjuma, Allah kii khabron ko Muhammad ﷺ ke aitemad per yaqeeni taur se maan lene ka naam imaan hai.

Imaan se kiya chaha ja raha hai: Allah Ta'ala kii zaat-e-aali se barah-e-rast fayeda hasil karne ke liye Allah Ta'ala ke awamir ko Muhammad ﷺ ke tareeqe per poora karne mein, duniya aakhirat kii tamam kamyabiyun ka yaqeen karna.

Imaan hum se kiya chah raha hai: Ab is kalime ka yaqeen hasil karne ke liye teen mehnatein karni hongi:

Pehli Mehnat: Da'wat deni
Doosri Mehnat: Mashq karni
Teesri Mehnat: Dua' mangni

Ab ismein pehla kaam hai, kalim la ilaha il-lal lah ki da'wat, da'wat dene mien Allah kii badhai samjhni hai, Allah kii ruboobiyat samajhani hai, Allah ki qudrat samjhani hai, anmbiya aur sahaba ki nusrat ke waqiaat sunane hain kis tareh Allah Rabbul Izzat ne zahir ke khilaf unki madadein kii hain. Kis tareh gaibi-nizam sahaba ke sath chala hai.

Mere doston, buzurgon! Kyunki hum yeh da'wat dete nahin hain, hum da'wat dete hain asbaab ke aitebar se, halanki Allah ke karne ke zabte asbab nahin hain, Allah ke karne ke zabte ehkamat hain, kyunki Allah kii qudrat ehkmaat ke saath hai, asbab ke sath nahin hai aur asal kamyabi qudrat ka sath hona hai. Asbaab ka sath hona qudrat ka sath hona nahin kehlata. Kyunki asbab imtihaan hai aur ehkamaat itminaan hai.

Mere doston! Yeh intihai mehroomi kii baat hai ki hum yun sochein ki ye gaibi nusratein sahaba per aaker khatm ho gayein. Baat yeh nahin hai, balki baat yeh hai ki nusrat da'wat ke sath hai. Nusrat anmbiya ke sath mukhsooss nahin hai, nusrat da'wat ke sath hai, aaj bhi Khuda kii qasam woh hoga jo sahaba-ikraam ke sath huaa hai, balki us se ziyada hoga basharte yeh ki hum apne aapko is rukh per lekar chalein to. Humne to dosti kar li hai asbaab se, abki asbaab ka mil jana wabal hai awr aamal ka mil jana imaan hai, Allah Rabbul Izzat asbaab dekar pareshan kareinge, dukaan dekar maqrooz kareinge.

Doston, asbaab aundha bartan hai aur amaal seedha bartan hai, ismein barah-e-rasst aayega per shirk se pak ho. Lekin hum kiya ker rahe hain ki asbaab jitna sath dein, utni da'wat do, utna kaam karo.

Mere doston, azeezon, buzurgon! Asbaab ki muafiqat ke sath aamal to ho sakte hain, per yaqeen nahin ban sakta. Agar haj ke kharch ka intizaam nahin hai to us per haj farz nahin hai. Agar maal nahin hai to zakaat farz nahin hai, Aamal to chaleinge asbaab per lekin asbaab ke sath chale aisa nahin hota, ki yaqeen ka aur asbaab ka koi jod nahin hai. Yeh to ho sakta hai ki ek aadmi yun kahe ki maal nahin hain lihaza hum haj nahin kar sakte, kyunki haj amal hai, maal sabab hai. Lekin yeh kehna ki asbaab honge to yaqeen hoga, ki nahin asbaab ka yaqeen ka koi jod nahin hai. Isliye,

Mere doton! Her nabi ne aaker sabse pehle jo da'wat di hai, woh imaan kii da'wat hai. Her nabi ne apni qaum ko,

اِنَّنِیۤ اَنَااللّٰهُ لَآاَنَافَاعْبُدْنِیْ

اَقِمِ الصَّلٰوةَ لِذِكْرِیْ(سورة طٰه، ركوع ٩)

asbaab se imaan kii taraf
aur cheezon se aamal ki taraf

Da'wat di hai ya'ni kisi sabab se, kisi naqshe se aur kisi shakl se kuch nahin banta. Jo bhi in shaklon se, jo zameen-aasmanan ke darmiyan phaili huyee hai. In shaklon se jo kuch nikalta hua hamein nazar

aa raha hai ya yeh jo shaklon mein se jo cheezein banker nikalti huyee nazar aa rahi hain yeh cheezein in shaklon mein nahin banti aur na hi in shaklon ke ander jo Khuda ka asr kaam kar raha hai. Us se kuch banta balki yeh sab Allah ki zaat se bana hai aur satwain aasaman ke oopar Arsh se mila hua gaibi khazana hai, Jiska darwaza na raat ko band hota hai, na din mein, us khazane se barah-e-rast in shaklon ke ander se nikalne wali cheezein Allah utaar rahe hain, khud Allah Jalle-shanuhu keh rahe hain ki

Khaiti mein galla hum utarte hain. (Qura'n)
Pani hum utarte hain. (Qura'n)

Sari Makhlooq kii roziyan aasmanon se hum bhejte hain, janwaron mein doodh hum utarte hain. (Qura'n)

Is tareh shaklon se na banker Allah ki zaat se banne kii da'wat dete they. Isi tareh cheezon mein kamyabi nahin hai, cheezon mein sehat nahin hai, cheezon mein chani aur sukoon nahin hai, cheezon mein rahat nahin hai, cheezon mein izzat nahin hai. Agar sehat, chain, sukoon, rahat aur izzat ko pana chahte ho to yeh cheezein aamal se hasil hongi.

Mere doston, azeezon, buzurgon! Is yaqeen ko apne ander paida karne ke liye is yaqeen kii da'wat deni hai. Agar da'wat dene wale ke saamne kalime kii haqeeqat nahin hai, to phir iski da'wat sirf iski zubaan ke bol hain, na is da'wat se yaqeen kii

tabdeeli hogi na is da'wat se uska apna yaqeen badlega, na uske imaan mein koi taraqqi hi hogi, balki mere dost jis waqt koi da'wat dene wala kisi m^rd ko ya kisi majme ko, muqaam per ya bahar da'wat de raha ho, to sabse pehle kalima *la ilaha il-lal lah kii* da'wat dete huyae uske apne samne imaan kii haqeeqat ho ki imaan-e-sahaba kii taraf bula raha hoon isliye ki qura'n mein hai,

آمِنُوْ كَمَا آمَنَ النَّاسُ (سورة بقره، ركوع ۲)

aaminu kama aamanannasu (Surah Baqrah, ruku 2)

Hamari mushkil yeh hai ki hum jise bula rahe hain apni sateh per amal kii taraf bula rahe hain. Apni sateh ke imaan kii taraf bula rahe hain.

Dekho mere doston! Yeh galat hai, baat ko samjho achchi tareh, dekh lo Allah Rabbul Izzat iska hukm de rahe hain ki wo imaan lao jo sahaba-ikraam imaan laye hain. ***Aaminu kama aamanannasu.***

Jis waqt hamara koi sathi kalime ki da'wat de, us waqt yeh baat lazmi hai ki uske da'wat dete huyae uske samne Imaan-e-sahaba aur uske samne kalime ki haqeeqat uske samne sirf Allah Rabbul Izzat kii zaat-e-aali ho, iske siwa koi sabab na ho, jab is tareh da'wat dega, jis tareh arz kiya ja raha hai, to ab is da'wat se uske ander kalima kii haqeeqat aayeggi.

To pehla kaam kiya hua mere doston! Kalima la ilaha il-lal lah pehla number, pehle number mein pehla kaam da'wat dene ka. Da'wat dene ka Allah

mein badhai samjhao, Allah ki ruboobiyat samjhao, uski qudrat samjhao ki qudrat asbaab ki paband nahin hai, asbaab qudrat kii paband hai, ise achchi tareh samjhao.

Kalime mein doosra kaam: Mashq

Doosra kaam yeh hai ki tanhayun mein baithker socho ki jis cheez kii da'wat di hai, yahi haq hai, yahi sach hai. In do kaamon ko karne ke baad.

Kalime mein teesra kaam: Phir teesra kaam yeh hai ki phir ro-roker Allah Rabbul Izzat se is yaqeen ki haqeeqat ko mango.

Mere doston, buzurgon! Asal mein yeh mashq to ho gayee khatm, ab reh gayein taqreerein ki koi byaan karne wala achcha sa byaan kar de, jis se hamari shab-guzari kamyab ho jaye.

Muhammad Yusuf Sahab Rh. ki hidayat mein sab se ziyada imaan ko bola jata aur is tareh se imaan ko bola jana ki tumhari baat kii chot asbaab per pad rahi ho.

Mere doston! Agar hum bolte hain to hum boleinge asbaab kii riyayat se. Yaad rakho ki asbaab kii riyayat se imaan ko bolne sse kabhi imaan na banega balki doston! Jab tum asbaab kii riyayat se imaan ko bolege, to batil taraqqi karega. Isliye

Pehla number: Kalima la ilaha il-lal lah uske sath teen kaam hain:

1. Da'wat

2. Mashq
3. Dua'

Chahe majmae mein ghusker da'wat do, chahe infradi da'wat do, per kalmie kii haqeeqat ko samne rakh ker da'wat do, kyunki da'wat ke sath Allah kii qudrat hai aur woh qudrat ke sath istimaal hogi. Isliye

Allah ko kalime kii da'wat pasand hai,
Kalime ka da'wa pasand nahin hai.
Da'wa karne wale Isalam laye hain.
Imaan nahin laaye hain

لَم توَمِنو ولكن قولواسلمنا

lam tuminu walakin qulu aslamna

Ab doosra number hai namaaz ka.

NAMAAZ

Namaaz ka mafhoom:

Allah Ta'ala kii qudrat se barah-e-rast fayeda hasil karne wala amal

Namaaz se kiya chaha ja raha hai:

Allah Ta'ala kii qudrat se fayeda uthane mein yeh namaaz hamara yaqeeni asbaab ban jaye.

Namaaz hum se kiya chah rahi hai:

Huququllah kii adayegi ya'ni namzza ke huquq ada karna.

Namaazi per namaaz ka pehla haq:

Da'wat dene ka

Namazi per namaaz ka doosra haq:

Mashq karna

Namazi per namaaz ka teesra haq:

Dua' mangna

Allah Rabbul Izzat ki qudrat se barah-e-rast fayede hasil karne ke liye namaaz ka amr diya gaya hai. Namaaz yaqeeni sabab hai, dukaan gair yaqeeni sabab hai. Gair yaqeeni sabab se jo tum chaho wo na hoga, namaaz ke amr se jo tum chahoge, Allah Rabbul Izzat wo ker deinge. Isliye apni zarooraton ko namaaz ke amr se poora karne ke liye ek namaaz sse doosri namaaz ka intizaar karna.

Sir se lekar pair tak Allah kii raza wale makhsoos tareeqe per pabandiyun ke sath apne jism ko istimaal karo. Aankhon ka kanon ka aur zubaan ka aur pairon ka hathon ka istimaal theek ho, dil mein Allah kii zaat ka yaqeen ho Allah ka dhyan ho aur Allah theek ho, dil mein Allah kii zaat ka yaqeen ho Allah ka dhyan ho aur Allah ka khauf ho aur namaaz mein Allah ke hukm ke mutabiq mera istimaal ya'ni ruku, sajda, takbeer aur tasbeeh aur qir'at, yeh sari kii sari cheezein, sari kayenat se ziyada inamaat dilane wali hain, isi yaqeen ke sath namaz ada karke, hath phaila ker manga jaye to Allah Jalla-shanuhu apni qudrat se hamari her zaroorat bhi poori kareinge aur is namaaz

per Allah Pak gunahon ko bhi ma'af farmayeinge, rizq mein barkat bhi deinge, ta'at kii taufeeq bhi milegi. Aisi namaaz ke liye bhi teen kaam karne honge.

Pehla kaam: Da'wat
Doosra Kaam: Mashq
Teesra Kaam: Dua'

NAMAAZ KE SATH PEHLA KAAM- DA'WAT:

Mere doston, buzurgon! Beshak ummat mein aamal ka riwaj hai, wo bhi kisi darje mein, lekin yeh aamal ki shakl hai, aamal kii haqeeqat in shaklon se nikli huyee hai. Dekho doston, ho yeh raha hai ki namaazi da'wat de raha hai, be-namaazi ko.

Mere doston! Buzurgon hamare cheh number kii da'wat isliye nahin hai ki ummat mein namaaz kii kami hai, is wajah se inko namaaz kii da'wat do.

Nahin mere doston! Balki hamare cheh numbron kii da'wat ka maqsad yeh hai ki hamein in numbron kii haqeeqat mil jaye. Zara sa samjhane aur gaur karne kii baat hai, agar gaur karoge to tumhein khud farq mehsoos hoga. Hadees mein yun aata hai ki namaaz raushan aur chamakdar hoker namaazi ke liye dua' karti huyee jati hai ya siyah rang mein namaazi ke liye bad-dua' karti huyee jati hai ki ai Allah jaisse is namazi ne mujhe zaya kiya mere haq ko ada na karke, tu bhi is namaazi ko zaya kar de, to phir yeh namaaz puraane kapde kii tarah lapet ker is

namaazi ke munh per maar di jati hai.

Isi tareh hadeess mein yeh bhi aata hai ki qabr mein namaazi aadmi ke sir kii janib namaaz maujood hogi aur qayamat mein jab namaazi aadmi Allah ke saamne hisaab dene ke liye khada hoga to yeh namaaz meezan per apne wazan kii taul kara rahi hogi. Yeh namaaz kii haqeeqat Huzoorﷺ mairaj se wapsi per apne sath lekar aaye they. Isliye jab tum namaaz kii da'wat do, to namaaz kii haqeeqat ko samne rakh ker da'wat do. Us be-namazi ko samne rakhker da'wat na do. Balki namaaz ke khushu ko namaaz ke khuzuu ko namaaz kii haqeeqat ko aur sifate-ehsaan ko samne rakher da'wat do, ki tum Allah ko dekh rahe hoya kam se kam iska yaqeen ki Allah hamein dekh raha hai.

Mere doston! In chand cheezon ko samne rakhker namaaz kii da'wat do. Kyunki khud da'wat dene wala apne ander namaaz ki haqeeqat lana chahta hai, is wajah se namaaz ki da'wat de raha hai. Lekin hamare gasht be-namaaziyun mein ho rahe hain, be-namaaziyun ko samne rakhker, isliye hamari namaazon mein koi taraqqi nahin, hamari ta'leem ho rahi hai unke liye jo namaaz nahin padh rahe, isliye ta'leem se apni zaat ko koi fayeda nahin. Isliye namaaz kii haqeeqat ko samne rakhker da'wat do. Namaaz per milne wale nafe jo duniya mein mileinge jab tak hum yahan hain, aur aakhirat mein jo nafe mileinge wahan jane per, in nafon ko khoob samjhao,

Huzoor ﷺ aur sahaba wali namaaz ko sunna ki kis tareh namaaz se unhon ne wo sab kuch Allah se karwaya jise qudrat kehte hain. Yeh huyee namaaz kii da'wat ya'ni pehla kaam. Ab,

Doosra Kaam: Namaaz kii mashq per do aitebar se mashq karni hai.

1. Ek namaaz ke zahir ke aitebar se iski mashq hai aur

2. Doosri namaaz ke batin ke aitebar se iski mashq hai.

Zahiri Mashq: Wuzu, libas, qira't, ruku, qauma, sajda, jalsa, qayeda tilawat, tasbeeh\ wagairah ye ismein bilkul sahi ho. Mashq karke isko sahi kiya jaye, ulema se masail pooch ker.

Batini Mashq: Allah kii zaat ka yaqeen hona, Allah ka dhyaan hona, Allah kii zaat ka khauf, aur apni tamam hajton ka is namaaz ke zariye se poora hone ka yaqeen karna, ki hajat aaye to namaaz kii taraf mutawajjoh ho.

Ab mere doston! Agar sari ummat mein namaaz zinda karna maqsad hai, to ab yeh socho ki yaqeen per kitne aaye ki jinhein yeh yaqeen ho ki namaaz se her ma'sla poora ho jayega aur agar yeh maqsad hai ki nahin, main apni her hajat ke aane per namaaz kii taraf bar-baar mutwajjoh isliye ho raha hoon taki mera yaqeen asbaab se hatker namaaz per aa jaye kyunki

Namaaz yaqeeni sabab hai,
Dukaan gair yaqeeni sabab hai

Lekin Hamara ma'mool yeh hai ki hum ssalatul hajat ada kareinge aur phir sabab mein lag jayeinge, per sahaba-ikraam,

Mere doston! Hazrat Anas Rz. ne namaaz ada kii aur badal dekha, phir namaaz ada ki phir badal dekha, char se panch baar namaaz ada karne per chota sa badal ka tukda nazar aaya. Ya'ni mashq ke zariye se apne yaqeenon ko asbaab se hatana hai aur aamal per lana hai. Yeh nahin ki hum ne barkat ke liye salatul-hajat ada kii aur phir dukaan mein chale gaye.

Mere doston, azeezon, buzurgon! Ek hota hai namaaz ada karna hajat ke liy aur ek hota hai salatul hajat ka ada karna apne yaqeenon ko badalne ke liye, ki yaqeen ko asbaab se nikaal ker aamal mein muntaqil karne ke liye namaaz kii mashq hai.

Aap hazraat gaur farma rahe hain ya nahin, kyunki byaan taqreer kii baat nahin hai, yeh to main mehnat arz ker raha hoon jo hamein aur aap sabko karni hai. Aakhir hum benamaazi ko da'wat kyun de rahe hain, kiya be-namaazi ko da'wat uske be-namazi hone kii wajah se de rahe hain, ya hum be-namaazi aur namaazi ko da'wat apni namaaz kii haqeeqat hasil karne ke liye de rahe hain, swaal is baat ka hai.

Mere doston! Mehsoos yeh ho raha hai ki khud char maheene lagane wale khud chilla lagane wale, pabandi se mahana seh-roza lagane wale, yeh bhi yun kehte hain ki asbaab kii duniya hai, sabab ikhtiyar karo, yeh tableeg kii mehnat karoge to Allah tumhare asbaab aasaan kar deinge. Swaal is baat ka hai ki jo mehnat ko kar rahe hain unke yaqeenon ka kiya hua.

Mere doston, azeezon, buzurgon! Agar hum bhi yahi kehte hain ki asbaab yahi hai jo duniya mein nazar aa rahe hain, yeh duniya ke naqshe hi asbaab hain, aur mushrikiin, mulhidiin, kuffar, yahud aur nasara bhi yahi kahein ki yahi asbaab hain, bus to phir iska matlab yeh hai ki hum sare ke sare ek hii raaste per hain. Yeh sachchi baat hai ki hum saare ke saare ek hi dagar per hain, ya'ni anmbiya als. ka naam hi kiyaa tha? Huzoorﷺ ke paas jab koi apni hajat ya apna koi aur ma'sla lekar aata ki ji pait mein dard hai, to aapne kaha ja namaaz ada ker, ki faqa aa gaya to ja sura: waqia padh.

Mere doston! Mujhe batao to sahi ki kahan Huzoorﷺ ne inko asbaab batlaye hain. Hum asal mein jo da'wat de rahe hain, woh iski ki saari duniya amal per aa jaye. Nahin mere doston, main arz yeh karta hoon ki jab aap namaaz kii haqeeqat kii taraf da'wat deinge, to ek aadmi namaaz per aayega ya nahin aayega, yaqeenan aayega. Lekin aap agar sirf amal kii da'wat deinge, to yaqeen kii tabdeeli ke liye da'wat na deinge, to is da'wat kii da'wat deinge, to

yaqeen kii tabdeeli ke liye da'wat na deinge, to is da'wat se log amal per aa jayeinge, yaqeen per na aayeinge. Phir jab is namaaz ke muqable mein dukaan aayegi, jab is namaaz ke muqable mein khait, karkhane, ya gharailu masa'il aa jayeinge to yeh namaaz chod di jayegi, kyunki shakl ke muqable mein shakl aa gayee, lekin jab haqeeqat ke muqable mein shakl aati hai to haqeeqat ko ikhtiyaar kar liya jata hai aur shakl ko chod diya jata hai.

Isliye ki abhi hamare aamal yaqeen mein nahin aaye ma'loom mein aaye hain. Huzoorﷺ ne qayamat tak aane walon ke liye apni namaaz ko namoona qaraar diya hai aur apni wali namaaz diya hai.

Ab khud apni namaazon kii mashq karni hai, zahir ke aitebaar se bhi aur batin ke aitebar se bhi, main ne donon arz kar diye hain ki zahir mein masa'il ke aitebar se sahi ho aur fazail ke aitebar se fazail ikhtiyar karo, agar hajat poori nahin huyee to phir namaaz ada karo, phir hajat poori nahin huyee phir namaaz ada karo, yahan tak ki koshish karte karte namaaz jo ab tak gair-yaqeeni sabab tha, wo yaqeeni ssabab ban jaye, aur iske muqable mein jo asbaab ab tak ke yaqeeni sabab they, wo gair yaqeeni ban jayein. Yeh tamam ke tamam asbaab gair yaqeeni sabab ban jayein. Mere doston! Hajat ke aate hi agar namaaz ka khyal na aaya to, abhi namaaz ki haqeeqat nahin hasil huyee, agar hajat ke aate hi sabab ka khyal aa gaya to yeh sabab ka khyal hamare ander ke

sabab ke yaqeen ne zahir kiya hai ab agar us sabab ki kamyabi ke liye namaaz ada kar raha hai to yeh iske aqeede ka bigad aisa kara raha hai.

Mere doston! Amal wo sabab hai jo asbaab ke khilaf Allah kii qudrat se barah-e-rast kamyabi dilwayegi, amal woh sabab hai jiske inkaar kii gunjaish nahin, amal woh sabab hai jiske aur Allah ke darmiyan koi parda nahin.

Ab apni zarooraton ko namaaz se poori karane ke liye ek namaaz se doori namaaz ka intiazaar kar ke is se apni hajaton ko poora karane kii mashq karo. Yeh namaaz ke sath doosra kaam ho gaya.

Teesra Kaam: Dua' ki jab namaaz kii da'wat aur namaaz kii mashq karte huae jis tareh arz kiya gaya hai ki namaaz ke amal ko poora karke, sochna ki Allah kii shaan ke mutabiq namaaz ka haq hum se sahi ada na ho saka, is per rona aur kehna ki ai Allah tu hamein namaaz kii haqeeqat ata farma de.

Ab teesra number Ilm o Zikr

ILM O ZIKR

Ilm ka mafhoom:

Allah Ta'ala kii zaat-e-aali se barah-e-rast fayeda hasil karne ki garz se Allah ke awamir ko Huzoor ﷺ ke tareeqe per ikhtiyar karna.

Ilm se kiya chaha ja raha hai:

Is baat ki tehqeeq karna ki mere Allah

mujh se is haal mein kiya chah raha hai.

Ilm hum se kiya chah raha hai:

Ham mein tehqeeq ka jazba paida ho jaye iske liye ilm ke teen haqon ko ada karna:

1. Ilm kii da'wat
2. Ilm ki mashq
3. Ilm ke liye dua'

Ilm se murad yeh hai ki hum mein tehqeeq ka jazba paida ho jaye, kiya matlab iska? Ilm kehte hain ki Allah mujh se is waqt kiya chah raha hai. Kitaab yaad ho jane ko ilm nahin kehte, balki mera Allah mujh se is waqt kiya chah raha hai, aur jo chah raha hai use Allah ke dhyan ke sath poora ker dena yeh ilm aur zikr hai.

Mere doston! Insan ke amal se ilm ka zahir hona, ye ilm kii alamaat hain. Yeh jo kaha jata hai ki ilm zikr ek number hai, iska yahan matlab hai ki Allah mujh se jo is waqt chah raha hai use Allah ke dhyan ke sath poora ker dena yani amal ho Allah ke dhyan ke sath ho. Yeh ilm-zikr ka khulasa hai.

Aaj to jo aadmi jo seekhe, jo aadmi kisi se jo poochey wahi ilm, nahin mere doston! Ilm sirf usko kehte hain, jo Huzoorﷺ yaqeeni kamyabi ke liye Allah Rabbul Izzat ke yahan se lekar aaye hain, usko ilm kehte hain.

Woh kiya hai? Woh qabr ke teen swaal hain.

1. Rab ko janna

2. Uske ehkamaat ko janna

3. In donon ko hasil karne wali mehnat ko seekh ker karna aur karana.

Lekin aaj ilm aur jihalat mein koi farq nahin raha. Jahan aankh band ho jati hai, wahan jihalat khatm ho jati hai aur ilm shuru ho jata hai. Sari jihalat yahan khatm ho jayegi, ilm yahan se shuru hoga. Yeh qabr ke teen swaal, yeh teenon swaal sirf ilm ke baare mein hain, jihalat ke bare mein koi swaal nahin.

Yahan qabr mein zubaan ilm per nahin chalegi, ki koi yaad karke gaya, koi seekh ker gaya, koi sun ker gaya, koi suna ker gaya.

Isliye Qura'an ne aalim-yaqeen walon ko kaha hai. Lekin aaj ummat tarbiyat ke ilm ko kho chuki hai. Ummat ke paas shariyat ka ilm to hai, lekin tarbiyat ke ilm se hath dho baithi hai. Woh mehnat hamare yahan ilm-zikr se chahi ja rahi hai.

Sahaba-ikraam jo namoona hain sari ummat ke liye woh tarbiyat kii wajah se namoona banaye gaye, sirf ilm ki wajah se nahin balki nabuwat wale ilm per unse mehnat karai gayee, tab kahin jaker namoona banaye gaye.

Muhammad Yusuf Sahab Rh. ne ek martaba ek madrase mein Bukhari ke khatm per farmaya, Bhaiyun! Aapne Bukhari khatm kii, ilm hasil huaa,

ab is ilm per teen maqsadon ke liye mehnat zaroori hai.

1. Is ilm ke mutabiq aapke ander ka yaqeen
2. Is ilm ke mutabiq amal, aur
3. Is yaqeen aur amal ko aalam mein phailana

Huzoor ﷺ ke laye huae ilm per in teen pehluon sse ibtida mein mehnat kii gayee thi, to us zamane ke kayenati naqshon per chalne wale, Rome wa Faras ke tukde tukde ho gaye. Aakhiri zamaane mein Dajjal apni zaat se itni badi taqat ka muzahira karega ki uske muqable mein maujooda taqatein kuch bhi nahin hain. Us waqt Mehndi Als. zameen se Isaa Als. aasman se aayeinge aur Huzoor ﷺ ke tareeqe ke mutabiq is ilm per yahi mehnat kareinge, is per Allah Pak is Dajjali taqat ko halaak ker deinge. To jab pehle bhi yeh ho chuka aur aakhir mein bhi aisa hoga, to phir is baat per shak kyun hai ki is daur mein kaise ho sakega. Aaj bhi woh sab kuch ho sakta hai ba-sharte ki ek mutazzaz tabqa is ilm per Huzoor ﷺ aur sahaba rz. kii tareh mehnat kar dale.

Mere doston! Huzoor ﷺ se sadir hone wale aamal ko Allah Rabuul Izzat ne atom bomb se ziyada taqatwar banaya hai. 'Saltul Istisqa' zameen ke halaat mein badlao ka zariya, salatul khauf aur salatu qusuuf chaand aur suraj ke halaat badalne ke liye hai. Salatul Hajat aur dua' her qism ke infiradi aur ijtimai namuafiq halaat badalne ke liye hain. Huzoor ﷺ kii

ungli ke ishare se chand ke do tukde kara ke yahi zahir kiya gaya hai ki Huzoorﷺ se sadir hone wale aamal kii itni taqat hai, aur yeh chand ki taraf ungli ka ishara Huzoorﷺ ka takweeni amal tha. Tashree' amala is se bhi ziyada taqat wale hain. Jab yaqeen ke sath imaan wala wuzu karke kalime ki gwahi dete huae aasman ki taraf apni ungli uthata hai to saaton aasmanon ke darwaze khul jate hain aur Arsh ke ooper noor ka sutoon hilne lagta hai.

Isiliye Allah Ta'ala ki zaat-e-aali se barah-e-rast fayeda hasil karne ki garaz se Allah Ta'ala ke awamir ko Huzoorﷺ ke tareeqe per poora karne ki niyat se Huzoorﷺ ke laye huae ilm ko hasil karne ke liye jo safar karta hai to uska yeh safar ibadat mein likha jata hai. Is maqad ke liye chalne walon ke pairon ke neechey 70000 farishtey apne paron ko bichate hain. Zameen aur aasmaan ki sari makhlooq unke liye dua'ye magfirat karti hai, shaitan per ek aalim hazaar aabidiin se ziyada bhari hai. Yeh fazail kii kitab yaad ho jane ka naam ilm nahin hai.

Mere doston, buzurgon! Ta'leem amal ko kehte hain aur ilm yaqeen ko kehte hain. Sirf dimag mein aa jane ka naam ilm nahin hai, ya kitaab yaad ho jane ka nam ilm nahin hai. Balki Qura'an ne aalim yaqeen walon ko kaha hai, maloomat ho jane ko nahin. Qura'an ne aalim yaqeen walon ko kaha hai ki Allah ke wadon ka jinhein yaqeen hai.

Isliye sabse pehla kaam ilm ke sath jo bhi karna hai, wo da'wat hai.

Pehla Kaam: Da'wat, duniya aakhirat mein kamyabi dilane ke liye Huzoor ﷺ ke laye huae ilm ko hasil karne ka logon ke ander shauq wa talab paida karne kii koshish karna, aamal ke fazail sunana aur ta'leem ke dauran ta'leemi gasht karna.

Doora Kaam: Mashq, wo ilm jis mein insaanon ke aamal aur afa'al ke duniya-aakhirat mein zahir hone wale nateejon ka byaan ho,

Aise ilm mein mashgooliyat aur ta'leem ke halqon mein khoob jamker baithna.

Lekin ab baat yeh hai ki ta'leem ka halqa ho gaya mohalle walon ke liye. Yeh baat zara achchi tareh samajh lein ki ta'leem hai masjid war jama'at kii apni, mohalle wale aate raheinge, baithte raheing, koi paanch minute, koi dus minute baitheinge, phir uthkar chale jayeinge. Lekin agar yeh soch liya hai ki ta'leem hai mohalle walon ke liye, lihaza mohalle wale jitni der baithe utni der ta'leem honi chahiye.

Nahin mere doston! Yeh ta'leem hai masjid war jama'at ki, yeh ta'leem chalti rahegi jisko jitna baithna hoga baithega, hum unko baithne kii targeeb to deinge, lekin yeh nahin ki jab mohalle wale uthkar jane lagein to hamari ta'leem khatm ho jaye. Yeh baat achch tareh yaad rakhna doston! ki yeh ta'leem

masjid war jama'at ki apni ta'leem hai. Ise tees minute se lekar derh ghante tak pahunchana hai.

Muhammad Yusuf Sahab Rh. farmate they ki ta'leem ke halqon mein jamker baitho, balki mujahide ke sath baitho. Isliye ki sirf taleem ke ilm se amal ki istidad paida nahin hoti balki ta'leem ke noor se amal kii istidaad paida hoti hai.

Mere doston, buzurgon! Asal mein amal ki quwaat ka ta'lluq ilm-e-nabuwat ke noor se hai. Ab jitna hadees ka noor aayega, apne ander, utni amal per padne kii istidaad paida hogi. Islie arz yeh hai ki ek ek hadees ko teen teen baar padho, fayede ko ek bar padhna hai, fayede mein jo hadees aayegi use bhi ek hi baar padhna hai, sirf hadeess teen teen baar theher theher ker padho. Yeh tareeqa-e-nabuwat hai, Ummat ko ta'leem denein ka aur yahi tareeqa masnoon hai.

Muhammad Yusuf Sahab Rh. farmate they ki adab aur azmat, dhyan aur tawajjoh ilal-lah aur ba-wuzu baithne ki koshish aur tek laga ker na baithna. Yeh nahin ki jise kitaab padhni aati hai woh sab munh ke samne kitaab rukh ker padhta chala ja raha hai aur sahtiyun ka dhyaan kahin aur hai.

Mere doston! Kitaab padhna maqsood nahin hai, balki ummat ko iske yaqeen per lana maqsood hai ki fazail ka yaqeen apne ander paida karo aap hazraat is tareh se ta'leem mein baithein taki ta'leem ka amal

mukammil ho.

Teesra Kaam: Dua', In donon kaamon ke karne ke baad ab ro-roker Allah se ilm kii haqeeqat ko mangna.

ZIKR

Zikr ka mafhoom: Allah Ta'ala ke awamir mein Allah Ta'ala ke dhyan ke sath mashgool hona.

Zikr se kiya chaha ja raha hai: ki Allah Ta'ala mere saamne hain aur mujhe dekh rahe hain

Zikr Hum se kiya chah raha hai:

1. Da'wat
2. Mashq
3. Dua'

Mere doston! Zikr ka matlab sirf tasbeehat ka poora karna nahin hai, yeh to asbaab hai Allah ka dhyaan qayam karne ke liye. Asal mein zikr kehte hain Allah ke dhyan ko. Kyunki jitne bhi aamal hain wo sirf Allah ke dhyan lane ka sabab hain. isliye inko tab'an zikr keh diya jata hai. Tilawat zikr hai, namaaz zikr hai, tasbeehat zikr hai, yeh sub zikr kyun hai? Ki inse Allah ka dhyan lana maqsood hai. Isliye inka tab'an zikr keh diya gaya, warna asal mein mere doston! zikr to Allah ke dhyan ko kehte hain.

اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ (سورۃ طٰہٰ، رکوع ۹)

Aqimis-salata li-zikri (Surah: Taha, Ruku:9)

Ki namaaz ko qayam karo meri yaad ke liye. Agar namaaz Allah ke dhyan se ho rahi ho, to namaaz zikr hai. Jo amal bhi Allah ke dhyan ke sath ho, wo zikr hai.

Isiliye Hazrat Umar Rz. ne farmaya hai ki her ita'at karne wala jo Allah kii aur uske Rasool ki ita'at karta ho, to woh zakir hai. Ab her amal mein Allah ka dhyan paida karne ke liye Allah ka zikr hai, ki jo Allah ko yaad karta hai Allah usko yaad famate hain jab tak aadmi ke honth Allah ke zikr mein hilte rehte hain, Allah kii taqat aur madad uske sath hoti hai. Allah Pak use apni muhabbat aur ma'arifat ata farmata hai. Allah ka zikr shaitan se bachne ka qila hai. Ab zikr kii haqeeqat ko hasil karne ke liye bhi teen kaam karne hain.

Pehla Kaam: Da'wat ek ek musalman ko Allah ka zikr karne per da'wat ke zariye se aamada karna hai, ki her musalmaan Allah kii zaat ka ta'rruf karane wala ban jaye, Allah kii tareefein karne wala ban jaye, Isliye ki tareefon ke qabil to sirf Allah Rabbul Izzat kii zaat-e-aali hi hai, ki jisne bagair suraj ke suraj, bagair chand ke chand, bagair aasmaan ke aasmaan aur bagair insaan ke insaan, bagair parinde ke parinde, bagair darinde ke darinde ko sirf apne amr se banaya, awwal mein shaklon ke bagair sare aalam kii shaklon se sajaya, aise ta'reef wale Allah kii her musalmaan ta'reef aur tazkirey karne wala ban jaye. Is per ummat ko amada karna hai, targeeb nahin

hai usi haqeeqat ko hasil kane ke liye main da'wat de raha hoon, jab iski haqeeqat hamein hasil hogi to hamein Allah ka dhyan mil jayega, iske liye da'wat ke baad hamein mashq karni hai.

Doosra Kaam: Mashq kii tanhaiyun mein baithker Allah ka zikr karna hai, is kaifiyat ke sath ki mera Allah jisne ab kuch apni qudrat se banaya hai, woh mere samne hai, mere zikr karne ko sun raha hai, mere Allah mujhe dekh raha hai, is tareh Allah ke zikr kii mashq karni hai. Ab

Teesra Kaam: Dua', ki in donon kamon ko karne ke baad yani is da'wat aur mashq ke baad ro-roker Allah Rabbul Izzat se zikr kii haqeeqat mangni hai.

Ab chautha number Ikram-e-Muslim

IKRAM-E-MUSLIM

Ikrame-e-muslim ka mafhoom: Allah Ta'ala ke bandon se muta'lliq jo Allah ke awamir hain, unhein Huzoor ﷺ ke tareeq-pabandi se poora karna.

Ikram-e-muslim se kiya chaha ja raha hai: Allah Ta'ala ke bandon ke haq ada karna aur apne haq ko ma'af karna.

Ikram-e-muslim hum se kiya chah raha hai: Yeh number bhi hum se teen mehnatein chah raha hai:

1. Da'wat
2. Mashq
3. Dua'

Mere doston, azeezon, buzurgon! Maal ki taba'i chahat aur us se dilchaspi aur muhabbat ke bawajood apna kamaya hua maal Allah kii raza ke liye, Allah ke nabiyun aur kitaabon ki taleem ke mutabiq apne mahaul ke zaroorat mandon per kharch karein, qarabatdaron, miskeen yateemon per kharch kare, garz yeh hai apni kamayyan doosron per kharch karein aur doosron ko aaram aur nafa pahunchaye, her musalmaan ka ikram kare ki wo Huzoorﷺ ka ummati hai, her ummati ke aage bich jana,

Mere doston! Her shakhs ke huqooq ko ada karna hai aur apne haq ko ma'af karna hai. Doston! Jo aadmi musalmaanon ke aibon ko chipayega Allah uske aibon ko chipayega. Jo aadmi musalmaan bhai kii madad karega Allah Pak usko Jannat ke beech mein mahal ata farmayeinge.

Mere doston! Isliye humein ikraam-e-muslim kii haqeeqat ko hasil karne ke liy bhi teen kaam karne honge.

1. Dawat
2. Mashq
3. Dua'

Pehla Kaam: Dawa't, Is ke liye doosron mein da'wat deker ikram-e-muslim ka shauq paida karna

hai, ek ek musalmaan ki qeemat samjhani hai ki jab tak ek bhi musalmaan is zameen per maujood hai, jab tak yeh suraj chand aur aasmaan maujood rahega warna yeh saari kayenaat tod-phod dii jayegi. Ise ke sath Huzoorﷺ aur sahaba ke akhlaque, hamdardi aur isaar ke waqia'at sunane hain. Yeh da'wat hamein isliye deni hai ki mere akhlaque theek ho jayein, main huqooq ka ada karne wala ban jaoon.

Mere doston, buzurgon! Aaj ummat ummat ke huqooq ko maar rahi hai, baap baitey ka haq, beta baap ka haq, maan bete ka haq, beta maan ka haq, ustaad shagird ka haq, shagird ustaad ka haq ya'ni her ek, ek doosre ke haq per qabiz hai. Hum ikram-e-muslim kii da'wat deinge apne ander huququl ibaad kii adayegi ke liye.

Doosra Kaam: 'Mashq', Allah ke raste mein nikal ker ikram-e-muslim kii mashq karna, khidmat ke zariye se ki apne sathiyun kii khoob kihdmat karo. Her sathi kii khidmat karke apne ander tawazo paida karo, Allah kii taraf se jo tarbiyat hogi wo khidmat karne se hogi.

Mere doston! Ek jama'at nikli sahahaba-ikram ki us mein kaam taqseem ho gaye ki yeh bakri zibah kareinge yeh gosht banayeinge per Huzoorﷺ ke zimme khidmat ka koi kaam na mila to aapne sahaba se poocha main kiya karoon, to sahaba kehne lage ki aap rehne dijiye, hum log sab ker leinge, to aapﷺ ne

farmaya ki nahin, main bhi jangal se lakdiyan chunker laoonga khana pakane ke liye. Doston, sare nabiyun ke sardarﷺ wo sathiyun kii khidmat ke liye lakdiyan chunker la rahe hain.

Mere doston! Hum jama'at mein ja rahe hain per hamaari koi haisiyat nahin jama'at mein nikal ker, jo apne aapko mitayega, Allah use banayega.

Aisa karne se ikraam-e-muslim kii mashq hogi ki khidmat karne se tawazo ikhtiyaar karne se aur chota banne se hamare liye ikraam-e-muslim kii haqeeqat ka hasil karna, ab dua' ke zariye se poora ho jayega, isliye in donon kaamon ko karne ke baad ya'ni ikram-e-muslim kii da'wat aur iski mashq is tareh, jis tareh arz kii gayee hai, karne ke baad ab,

Teesra Kaam: Dua', ki ab ro-rokar Allah Jallu-shanahu se Huzoorﷺ wale akhlaque kii haqeeqat ko mangna hai.

Ab Paanchwa number Ikhals-e-niyyat

IKHLAS-E-NIYYAT

Ikhlas ka mafhoom: Allah Ta'ala ke awamir ko sirf Allah kii razamandi ke liye poora karna.

Ikhlas se kiya chaha ja raha hai: Allah Ta'ala ke awamir ko Huzoorﷺ ke tareeqe per ikhtiyaar karne mein, apni niyyat ko sahi rakhna.

Ikhlas hum se kiya chah raha hai:

Is number kii haqeeqat hasil karne ke liye bhi teen mehnatein shart hain:

1. Ikhlas kii da'wat
2. Ikhlas kii mashq
3. Ikhas kii dua'

Mere doston, buzurgon! Aalim Sakhi, aur shahiid jinko sub se pehle jahannam mein dala jayega, yeh bade bade aamal wale hain, jinhein jahannam mein sab se pehle dala jayega. Jahannam inhein se dehkayee jayegi, yeh jahannam kii lakdiyan hain, yeh jahannam ke dehkaane ka samaan hain, Yeh bade bade aamal wale sirf is wajah se ki inki niyyat sahi nahin reh saki.

Abu Hurairah Rz. jo is riwayat ke naqal karne wale hain, woh khud is hadees ko byaan karte karte behosh ho jaya karte they. Sahaba imaan aur aamaal mein namoona hain, us imaan per yeh aamaal kerkey yeh haal ki baar-baar kii behohi, itna der tha ikhlas ka. Isi tareh ek baar yahi hadees ek ne hazrat ameer Muwayia Rz. ko sunai to yeh hadees sunker behosh ho gaye, kitni sakht hadees hai yeh hum sub kii ibrat ke liye. Isliye

Mere doston, azeezon, buzurgon! Her amal mein Allah Rabbul Izzat kii razamandi ka jazba ho, kisi bhi amal se duniya kii talab ya apni haisiyat banana maqsood na ho, mere doston! Allah Pak kii raza

mandi ke liye thoda sa amal bhi bade-bade inaamaat dilwayega. Magar da'wat kii mehnat, yeh poori karni padegi. Warna iske bagair bade bade amal bhi giraft mein aa jayeinge, Allah kii pakad ka zariya baneinge. Isliye apni niyyat ko sahi rakhne ke liye ikhlas kii haqeeqat hasil karni padegi, is haqeeqat ko hasil karneke liye bhi teen kaam karne padeinge.

Pehla Kaam: Da'wat, ki doosron mein da'wat ke zariye se taseeh niyaat ki fikr wa shauq paida kiya jaye, isliye ki hamare ander ikhlas kii haqeeqat nahin hai, iski haqeeqat hasil karne ke liye main iski da'wat de raha hoon.

Doosra Kaam: 'Mashq', ki apne her amal se pehle aur her amal ke beech mein aur her amal ke khatm per, lekin namaaz mein namaaz shuru karne se pehle aur namaaz ke khatm per sirf do baar aur baqi amal mein teen baar niyyat ko sahi rakhne ke liye aasmaan kii taraf munh karke ya apne dil kii taraf dekhker apni zubaan se yeh kahein ki Ae Allah teri razamandi ke liye main amal karne ja raha hoon, ya kar raha hoon ya kar chuka hoon, tu ise qubool ker le, is tareh iski mashq karni padegi. Kyunki, mere doston! Allah Rabbul Izzat ke yahan se faisle jo aatey hain woh niyyat per aatey hain, amal per nahin. Agar hum thoda sa gaur karein to humein iska ehsaas ho jayega ki hum be-niyati se amal ker rahe hain bad-niyyati door ho jaye, per hum be-niyyati se amal

karne mein mubtila hain tabhi to Allah ki madad hum se door hai, Allah kii madad sath karne ke liye niyyat ka karna zaroori hai, lekin da'wat ki mehnat ke choot jane kii wajah se hamare ander gaflat ne humein is daulat se mehroom rakha, aamal to riwaj mein ya rasm mein ya aadat mein aa gaye per saare ke saare be-nyyati kii wajah se ya sahi niyyat ke na hone kii wajah se barbaad aur zaya ho rahe hain. Isliye ikhlas kii in donon mehnaton ko karte huae, ab

Teesra Kaam: Dua', ki her amal ke poora hone per apni niyyat ko naqis qarar karte huae tauba wa istagfar karein aur phir ro-rokar Allah Rabbul Izzat se ikhlas kii haqeeqat ko mange.

Ab chata number da'wat wa tableeg.

DA'WAT WA TABLEEG

Da'wat wa tableeg ka mafhoom:

Apne yaqeen aur amal ko durust karne aur saare insaanon ko sahi yaqeen per lane ke liye Huzoorﷺ ke tareeqa-e-mehnat ko saare aalam mein zinda karne kii koshish karna.

Da'wat wa tableeg se kiya chaha ja raha hai:

Is mehnat ko apni zimmedari samajhte huae, kaam ke aalmi taqazon ko apni jaan aur apne maal ke sath poora karna.

Da'wat wa tableeg hum se kiya chah rahi hai:

Is number kii haqeeqat humein hasil ho jaye iske liye bhi teen mehnat hain:

1. Da'wat
2. Mashq
3. Dua'

Mere doston, azeezon, buzurgon! Aaj ummat mein kisi had tak infradi aamal ka riwaj hai, yani aamal kii shakl to hai, per haqeeqat nikli huyee hai. Isliye ki ummat apna sarmaya jo Allah ke fazal se mila hai, yeh apne imaan, namaaz, ilm-zikr, ikhlas aur da'wat kii zimmedari jo ise mili thi yeh ummat apne is sarmaye ko liye baithi hai, jiski wajah se ummat kii aksariyat mein kufr aur shirk ummat ki aksariyat mein fisq aur fujoor ummat kii aksariyat mein, jihalat, gaflat, bad-akhlaqi, dikhawa aur cheezon aur shaklon per mehnat karne mein aisa phansi huyee hai ki ummat apni zimmedari se hath dho baithi, jis mehnat ke karne per khud ise imaan aur aamal kii haqeeqat se nawaza jata hai aur doosron kii hidayat milne ka yeh sabab banti hai.

Mere doston! Huzoorﷺ ke khatm-e-nabuwat ke sadqe aur tufail mein ise da'wat wali mehnat mili huyee hai. Jis mehnat ke karne per insaniyat apne banane wale aur apne palne wale ko pehchaan ker usse apna ta'lluq jodne ke liye beqarar aur bechain rehti hai, sahahba-ikraam kii tareh. Isiliye anmbiya als. kii tarz per apni jaan aur maal ko jhonk dena aur

jin mein mehnat karna hai, unse kisi cheez kii talab na karna iske liye hijrat karna aur nusrat bhi karna. Jo zameen walon per reham karta hai, aasmaanon wala un per reham karta hai, jo doosron ka ta'lluq Allah se jodne ke liye imaan aur aamal-e-saliha kii mehnat karega, Allah Jalleshanhu unko, subse pehle imaan aur aamal-e-saliha ki haqeeqaton se nawaz ker apna ta'lluq ata farmayeinge. Is raste mein ek subh ya ek shaam ka nikalna poori duniya aur jo kuch is duniya mein hai, un sab se behtar hai. Is raste mein her maal ke kharch per aur Allah ke her zikr aur tasbeeh aur her namaaz ka bhav saat lakh guna ho jata hai.

Mere doton, buzurgon! Is raaste mein mehnat karne walon kii dua'ein bani Isra'il ke nabiyun kii dua'on kii tareh qubool hoti hain. Ya'ni jis tareh qudrat ko istimaal farma ker, nabiyun aur unki qaumon ko kamyaab karke dikhlaya hai, usi tareh is mehnat ke karne walon kii duaon per Allah Pak zahir ke khilaf apni qudrat ke muzahire karke dikhlayeinge, jab dilon mein is mehnat ke asar se tabdiliyan layeinge. Is da'wat tableeg kii haqeeqat ko hasil karne ke liye bhi teen mehnat karni padeingi.

Pehla Kaam: Da'wat, ke zariye ummat ke ek ek fard ko is mehnat ke karne ke liye aamada karna hai. Her Ummati ko uski zimmedari samjhani hai ki Allah kii qudrat da'wat ke sath kis tareh ho jati hai, iske liye anmbiya als. aur sahaba-ikraam ke sath jo zahir ke khilaf Allah kii qudrat mushahide mein

aayee hai un waqiaat ko sunana.

Doosra Kaam: Mashq, Khud apne aapko qurbani kii shaklon yani hijrat aur nusrat wale aamal-e-da'wat mein lagana hai. Sahaba-ikraam her haal mein nikle hain, is zimmedari ko poora karne, nikah ke waqt, rukhsati ke waqt, viladat ke mauqe per, wafat per, sardi mein, garmi mein, bhook mein faqe mein sehat mein, bimari mein, quwwat mein kamzori mein aur jawani mein budhape mein yani her taqaze per, unke sath halaat kaise bhi hon, per poori zimmedari ke sath is mehnat ko karte they. Iski humein bhi mashq karni hai, sahaba ke tarz per, iske sath teesra kaam jo is saari mehnat kii jaan hai, ya'ni dua'.

Teesra Kaam: Dua' Allah Pak se ro-rokar is aali mehnat ko aalam mein karne ke liye apne aapko qubool karwana.

Mere doston! In cheezon se munasibat paida karne ke liye her shakhs se khwah wo kisi bhi shaubey se talluq rakhta ho char maah ka mutaliba kiya jaye. Apne mashaagil, saaz-o-samaan aur ghar baar se nikal ker in cheezon kii da'wat dete huae aur khud apne upar mehnat karte huae mulk ba mulk, quam ba qaum, qariya ba qariya phireinge. Huzoor ﷺ ne her ummati ko masjid wala banaya hai. Masjid ke kuch makhsoos aamal diye they. In aamal se musalmanon ki zindagi mein imtiyaz tha. Masjid mein Allah ki badhai kii, imaan kii, aakhirat kii

batein hoti thein.

Aamal mein zindagi banne kii batein hoti thein.Aamal ke theek karne ke liye taaleemein hoti thein. Imaan aur aamal-e-saliha kii da'wat ke liye mulkon aur ilaqon mein jane kii tashkeelein hoti thein. Yahan tawwuun, isaar aur hamdardiyun ke aamal hote they. Aaj hum dhoke mein pad gaye ki hamare paise se masjid chalti hai. Masjidein aamal se khali ho gayein aur cheezon se bhar gayein.

Aap ne masjid ko bazaar walon ke tabey nahin kiya. Huzoor ﷺ kii masjid mein na bijli thi na pani tha na gusal khane they, kharch kii kamaai ki shakl na thi, masjid mein aadmi aaker da'ai banta tha. Zakir banta tha. Namazi banta tha. Mati'i banta tha. Muttaqi zindagi guzarta tha. Masjid bazzar walon ko chalati thi. In chaar maah mein her jagah jaker masjidon mein her ummati ko lane kii mehnat karein. Masjid wale aamal ko seekhte huae doosron ko yeh mehnat seekhne ke liye3chillon kii da'wat khoob jamker dein, ismein bilkul na ghabraein iske bagair zindagiyun ke rukh na badleinge. Jin ahbaab ne khud abhi teen chille na diye hon wo bhi is niyyat se khoob jamker da'wat dein ki Allah Pak iske liye humein qubool farma lein.

Jab mohallon kii masjid mein hafton ke do gasthon ke zariye ki ek ghar ek aadmi 3 chillon ke liye aawaaz lag rahi hogi, ta'leemon aur gasht per

ahbaab jud rahe honge. Her masjid se 3 din kii jama'atein nikalne kii kohish rahi hogi to shab-e-juma ka ijtima sahi nahaj per hoga aur kaam ke badhne kii shaklein baneingi. Jumeraat ke asr ke waqt se mohallon kii masjid ke ahbaab apni jamaaton kii shaklon mein bistar aur khana sath lekar ijtima kii jagah pe pahunchey. Mashwirey se aise sathi se umoomi baat karai jaye jo mehnat ke maidan mein ho aur jinki tabiyat per kaam ke taqazey galib hon bahut hi fikr wa ehtimaam se tashkeelein kii jayein. Agar auqat usool na ho to raat ko bhi mehnat kii jaye, ro-rokar manga jaye, subh ko jamaton kii tashkeel karein, hidayat dekar jamatein rawana kii jayein.

Teen din ki mohallon se tayyar aayee jama'aton ke naikalne ka rukh padna chahiye. Agar shab-e-juma mein khuda na khwasta sab taqaze poore na ho sakein to saare hafte apne mohallon mein phir ker iske liye koshish kii jaye aur aainda shab-e-juma mein mohallon se taqazon ke liye logon ko tayyar karke laya jaye.

Mere doston, buzurgon! Aaj mehnat imaan ke banane se hati huyee. Aaj duniya mehnat ka maidan bani huyee hai ki cheezein bana lo to kamyaab ho jaoge, aur Allah Ta'ala farma rahe hain ki kalima bana lo kamyaab ho jaoge, *'qadaf lahal mominoon'* ki imaan wale sau feesad kamyaab ho gaye. Is waqt do mehnatein duniya mein ho rahi hain.

1. Ek mehnat nabiyun wali aur
2. Ek mehnat nabiyun ke khilaf

Nabiyun wali mehnat kiya hai? Yun kahein ki anmbiya als. wali mehnat yeh hai ki jitne halaat aawein unko aamal se hal karao, aamal se badlo aur duniya kii jo mehnat hai ki jitne halaat aawain unko cheezon se badlo ki khauf aa raha hai to hathiyar banao, bimari aa rahi hai to dawaein banao, yeh insaan itna be-aql aur itna nadaan hai ki choti choti cheezein bana ker Allah Ta'al ke bade-bade nizaam se takker le raha hai ki hum ne halaat ka intizaam ker liya.

Mere doston, buzurgon! Jo Allah ko nahin pehchante wo yeh chote chote naqshe banaker in halaat se bechare bachna chahte hain ki hum ne halaat ko rokne ka intizaam ker liya. Kyunki yeh Allah Ta'ala ke gaibi nizaam se bechara gafil hain aur phir jab halaat bigadte hain to phir yeh in halaat kii nisbat cheezon kii taraf karta hai. Yeh cheezon kii taraf nisbat karna be-imaani kii buniyad hai, ki zalzale aayeinge to yun kahega ki maahir-e-aarazi ko pakdo ya'ni zameen ke mahiriin se pata karo ki yeh zalzala kyun aaya aur qahatsali (sukha) aayegi to yun kahega ki science walon se poocho ki sukha kyun pada aur bimari aayegi to yun kahega ki wazeer-e-sehat se poocho ki bimari kaise aaye aur agar imaan hoga, to yun kahega ki zalzale jab aaya karte

hain jab zina hua karta hai, aur sukha (qahatsali) jab aaya karta hai tab tajir naap-taul mein kami karte hain. Agar imaan hota to in halaat ko apni bad-aamaliyun se jodta, lekin imaan nahin hai isliye halaat ko halaat se jod raha hai aur halaat ko cheezon se jod raha hai.

Mere doston, buzurgon! Halaat ka cheezon se koi ta'lluq nahin hai. Na aisa kabhi huaa hai na kabhi hoga, Allah Ta'ala ne bade bade naqshe walon ke naqshe tode hain, jo naqshe aaj maujood hain wo qaum-e-saba mein bagawat ke naqshe, wo qaum-e-samood mein karkhane ke naqshey aur qaum-e-nooh mein aksariyat ke naqshe Allah Ta'ala ne woh saare naqshey pehle tode hain.

Qura'n un saare naqshon ke tootney aur unkey garq honey aur unkey zameen mein dhansne aur unki bastiyun ko aasmaan per uthaker le jaker palatne, in saare waqia't se Qura'n bhara hua hai. Allah Ta'ala ne kabhi faisla nahin kiya cheezon per aur milk-o-maal per balki Allah ne jo khair ka faisla kiya hai falah ya kamyabi ka faisla kiya hai, wo faisla insaan ke jism se nikalne wale imaan wale aamal per kiya hai ki agar Allah Ta'ala se apni marzi ke mutabiq faisle nazil karana chahte ho to Allah Ta'ala kii raza ke mutabiq apne jism se imaan wale aamal zahir karo.

Phir uske mutabiq faisle honge, lekin yeh insaan apni aankho per asbaab ki patti bandh ker is tareh

chalta hai ki jitne iske halaat bigadte hain yeh cheezon per mehnat ko badha deta hai ki tijarat mein halaat aaye to tijrarat kii mehnat ko badhayega aur zameendari per halaat aaye to zamindari kii mehnat badhayega aur mulazimat per halaat aayeinge to yun kahega ki isse achchi koi naukri talaash kar loon. To haal ko haal se badalna chahega, aur ismein chalta rahega aur aage badhta rahega, yahan tak ki aage badhte badhte yeh wahan pahunch jayega jahan se ab wapsi ka waqt nahin hai. Allah Ta'ala ne isko Qura'an Pak mein khuub byaan kiya hai.

وَالَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍۭ بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً (سورة نور، ركوع ١٠)

wal-lazina kafaru a'aamaluhum kasara bibiqi a'ti yaahsa buhuz-zamanu ma'aa (surah Nur, Ruku 10)

Ki jo apne amlon ko barbaad ker lete hain, Allah kii zaat-e-aali ko na pehchanne kii wajah se inki mehnatein, inki mashaqqatein wo saari kii saari bekar ho jati hain.

Mere doston, buzurgon! Her mehnat karne wala kamyaab nahin hai. Mehnatein duniya mein bahut ho rahi hain. Lekin her mehnat karne wala kamyaab nahin hai. Woh mehnat karne wala kamyaab hai jiski mehnat anbmiya als. kii mehnat se mail khati ho.

هَلْ اَتٰكَ حَدِيْثُ الْغَاشِيَةِ. وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ. (سورة غاشيه، ركوع ١)

hal ataka hadeesul gashiya, wujuhuny yo maizin khashia' (surah: gashiya, ruku 1)

Allah Ta'ala pooch rahe hain, Huzoor ﷺ se ki ai

nabi ji, aapko ma'loom hai ki ek aadmi bahut mehnat karne wala aur uske chehre per uski mehnat ke aasaar, ki chehra uska thaka huaa, lekin yeh apni saari mehnat ke bawajood jahannam ke ander dala jayega. Mehnat ho sahi ho, indallah ho, jinki mehnatein sahi raste se hati huyee hongi, Allah Ta'ala ke yahan yahi sahi islam jisko islam kaha gaya hai ki Madeena walon jaisa islam ki jo iske alawa lekar aayega, Allah Ta'ala ke yahan qubool nahin hoga. Chahe jitna apne aapko thakaya ho, isliye mehnat ke shuru karne se pehle mehnat kii sahi tehqeeq duniya se jane se pehle ho jaye, warna mehnatein karne wale, apni mehnaton ka nuqsaan duniya mein dekh leinge ya aakhirat mein dekheinge.

Jahan mehnat ke sahi karneka waqt nahin hoga. Wahan unki mehnaton ko dikhlaya jayega ki yeh tumhari mehnatein hain. Is waqt ummat apni mulazimat apni tijarat apni kashtkari her aitebaar se ummat khasare mein padi huyee hai. Yeh baat nahin hai ki aamal se sirf akhirat banti ho, balki Allah Ta'ala aamal per naqad duniya banate hain aur aakhirat udhar.

مَنْ عَمِلَ صَالِحًامِنْ ذَكَرٍ اَوْاُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُمْ حَيٰوةً طَيِّبَةً (قران)

man amilan salihan min zkarin au-una wa hua mominu falan-hayyatuhum tayyaba. (Qur'an)

Ki hum imaan aur aamal-e-saliha per duniya banate hain inki ki khushgwar zindagi guzaro.

Aaj to saara aalam is galatfehmi ke ander hai ki jo hathiyar bana le wo kamyaab jo usse bada bomb bana le, wo usse bada kamyaab. Kasi aqal mari gayee hai aur kaisi ulti soch hai. Insaan agar insaan banker jiye, to hathiyar kiske liye banayega. Aaj galat mehnaton kii wajah se ek doosre ko marne ke liye, ek doosre ko neecha dikhane ke liye, is per mehnataein ho rahi hain aur jo in mehnaton mein lage huae hain wo apni kamyabi ka nara laga rahe hain ki hum kamyab ho gaye. Yun kahein ki yeh insaan agar khud ane aapko bana lein, aur phir ise hathiyar kii zaroorat pesh aa jaye.

To Allah Ta'ala darakht ki tehni ko talwar bana dein jaise Uhad mein Abdul bin Jahash rz. kii tehni ko talwar banaya hai ki jab zaroorat pesh aayegi tab dekha jayega. Tu apne aapko bana le, sara nizaam-e-aalam tere liye paband ker deinge aur tere liye masakhkhar ker deinge.

Isliye mere doston, buzurgon! Mehnat sahi rukh kii ho, mehnatein bahut ho rahi hain aur her ek ko da'wa hai ki hamari mehnat sahi hai. Galat mehnat karne walon ko apni mehnat per da'wa hai ki hum jo kar rahe hain sahi ker rahe hain. Mere doston Qura'n bilkul wazeh hai: *Zalikal kitaba la riba feeh,* is kitaab mein koi shak nahin hai. Is kitaab mein likha hua hai:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ

(سورة آل عمران، ركوع ١٢)

kuntum khaira ummati ukhrijat lin-nasi ta'muroona bil-ma'aroofi ya tanhona anil munkari wa tominoona billahi. (Surah aali-Imran, ruku 12)

Allah Ta'ala saaf-saaf batla rahe hain ki tum sabse behtreen ummat ho, kis liye bhaije gaye ho duniya mein, Allah ne tumhein kyun banaya hai? Allah ne duniya mein tumhein kyun bheja hai, tumhare bheje jane ka kiya maqsad hai.

ta'muroona bil-ma'aroofi ya tanhona anil munkari wa tominoona billahi.

Ki tumhein logon ko nafa risani ke liye bheja gaya hai. Woh kiya fayeda hai ki hum kapda bana rahe hain, hum hathiyar bana rahe hain hum dawaein bana rahe hain hum bhi to logon ko fayeda pahuncha rahe hain ki kissi se kaha ki aa jao gasht ker lo to kehta hai ki miyan hum dukaan per kaam nahin ker rahe hain. Miyan zara 4 maheene laga lo, to kehte hain ki kiya hum kaam nahin ker rahe hain, kiya hum bekar hain. Agar isi ko kaam kehte hain ki meri zaat se fayeda insaan ko pahunch jaaye.

Mere doston, buzurgon! Ismein to insaan hona bhi shart nahin hai. Itna fayeda to janwar se bhi pahunchta hai aur phir yeh insaan bhi ritierd ho jata hai jaise janwar retiered hota hai ki doodh dene wale janwar ko qasai ke hawaale kiya ki lo ji tum isko kato.

Mere doston, buzurgon! Jab insaan bhi yeh

samajh leta hai ki meri zaat se jisko fayeda pahunch raha hai, main isi ke liye paida kiya gaya tha. Khuda kii qasam aise insaan bhi, jab inki zaat se doosron ko fayeda pahunchna khatm ho jata hai. Yeh bhi gairon ke isi tareh hawale ho jate hain, phir ye zaya hote hain.

Mere doston, buzurgon! Humein apne sarmaye ko jo Allah ki taraf se mila hua hai, usko nabiyun wali mehnat per istimaal karna hai. Wo kiya mehnat hai, woh mehnat hai

ta'muroona bil-ma'aroofi ya tanhona anil munkari wa tominoona billahi.

Bhalai ka hukm karna burai se rokna aur Allah kii zaat per yaqeen rakhna, (sirf ma'loom nahin ki haan, Allah kii zaat ke bare mein ma'loom hai) Yeh is ummat ka kaam hai, yeh is ummat ka maqsad-e-hayaat hai. Isi kam ke liye is ummat ko bheja gaya hai. Lekin yeh jo da'wat-tableeg ka kaam ho raha hai, abhi hamaari is kaam ke baare mein mukhtalif raye hai. Mukhtalif khyalaat hai. Koi yun kehta hai ki bhala kaam hai, achchey log hain to doston bhalai ke kaam to bahut se hain ki chahe tableeg ker lo ya kisi yateem ke ser per hath phair do, yeh bhalai ka kaam hai. Kisi nange ko kapda pehna do, yeh bhi bhalai ka kaam hai. Kisi bhooke ko khana khila do, yateemkhane banwa do, masjid banwa do, yeh bhi bhalai ke kaam hain. Bhalai ke kaam to bahut se hain karne ke.

Mere doson, buzurgon! Jis tareh ek ummati ba-hasiyat kalima la ilaha il-lal lah ke iqrar karne aur apne aapko Allah ka banda kehne aur apne aapko Huzoor ﷺ ka ummati kehne ka aitebar se, jis tareh yeh keh dena ki miyan ye chand logon ke karne ka kaam hai ya kisi jama'at ka kaam hai, jisne kalima la ilaha il-lal lah kaha hai. Uske zimme da'wat ilal-lah bulana, Allah kii zaat ka ta'rruf karana. Ba-haisiyat banda hone aur ba-haisiyat ummati hone ke iske zimme da'wat ilal-lah kii yeh mehnat hai. Yeh maulana Ilyas rh. ka kaam nahin hai, yeh nabuwat wala kaam hai. Jo qayamat tak karne ke liye is ummat ko diya gaya hai. Yeh *'kuntum khaira ummati ukhrijat lin-nasi'* nabi se nahin kaha ja raha hai, balki yeh is ummat se kaha ja raha hai, ummat-e-maujooda se ki yeh tumhara kaam hai, tamam anmbiya als. kii mehnat ka khulasa ki tamaam Allah ke bandon ko Allah kii zaat se jodna.

Mere doston, buzurgon! Jitna Khuda ka nizaam phaila hua hai, zameen aur aasman ke darmiyan is sabse fayeda uthane ka rasta hii da'wat wali mehnat hai. Agar ek insaan Allah ke gaibi khazane se barish ka talib hai to barish, agar sehat ka talib hai to sehat, agar aman ka talib hai to aman, jo kuch chahega Allah ke khazanon se, wo da'wat kii mehnat ke bagair Khuda ke khazanon se fayeda utha hii nahin sakta. Isliye ki anmbiya als. ko Allah Ta'ala ne apne khazane dikhlaye hain, aur janab Rasul-Allah ﷺ ko

apne sare khazanon kii sair karayee hai aur yeh keh diya ki jo in khazanon se fayeda uthana chahe to ye rastey ikhtiyar karein.

1. Ek rasta hai Allah Ta'ala ke khazaonon se kayenat ke zariye fayeda hasil karne ka aur

2. Ek rasta hai Allah ke khazanon se Muhammad ﷺ ke zariye se fayeda hasil karne ka.

Muhammad ﷺ ke zariye se fayeda hasil karne ka rasta da'wat hai aur iske alawa jitne bhi raste hain wo sare ke sare, wo aam hain. Usmein to musalman hona bhi shart nahin hai. Allah ke khazanon se ummat da'wat kii mehnat ko chodker fayeda nahin utha sakti. Kyunki Allah Ta'ala ne apne khazane nabiyun per khole huae hain aur wo Allah Ta'ala kii taraf se Allah ke khazanon ke wade lekar aate hain. Allah ne jo kuch banaya hai, yeh sirf insaan ke liye banaya hai. Jo kuch yahan banaya hai yahan, aur jo kuch aakhirat mein banaya hai wahan yeh sab kuch unke liye hai jo chaar kaam karein.

Qura'n yun kehta hai ki jo chaar kaam kare wo khasare se niklega, chaar kaam dekho, chaar kaam arz karoonga do kaam nahin. Balki chaar kaam hain. Isko achchi tareh gino, ungliyon per phir aaj se yeh tay karo ki yeh charon kaam karte hain:

وَالْعَصْرِ ۝ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۝ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝

wal asri in-nal insana lafi khusr, il-lal lazina a'ama noo wa amilus salihati wa tawao bis-sabri. (Surah Al-Asr')

1. Imaan yeh shart hai ki bagair imaan ke saari mehnatein bekar hain.

2. Aamal-e-saliha ki bagair aamal-e-saliha kii kamyabi ka koi rasta nahin hai.

3. Tawaso bil-haq

4. Tawao bis-sabr

Yeh chaar kaam hain. Imaan to humne sun liya per imaan sunne ke liye nahin hai. Kyunki sahab-ikraam farmate hain *'Ta'alam tal imaan'* humne imaan ko seekha hai. Yeh imaan nahin hai ki aap yahan sun rahe hain aur hum suna rahe hain. Ise nahin imaan kehte hain.Ek gair imaan wala imaan per taqreer kar sakta hai, yeh koi mushkil nahin hai. Likh ker de do tab aur sikhla do tab bhi wo imaan per taqreer ker lega. Isko imaan nahin kehte, balki imaan to ek mehnat ka naam hai.

Imaan aur aamal-e-saliha do cheezein ye aur do ceezein tawaso bil-haq aur tawaso bis-sabr isko ummat bhuli huyee hai. Yeh ummat, ummat ban nahin sakti aur kisi line mein kamyab ho nahin sakti, na duniya ke eitebar se na aakhirat ke aitebar se, na duniya ke khasare se niklegi, na aakhirat ke khasare se niklegi, jab tak chaar kaam baraber ke na kare.

1. Imaan
2. Aamal
3. Tawaso bil-haq
4. Tawaso bis-sabr

Yeh tawaso bil-haq aur tawaso bis-sabr kiya hai, isko samajhna hai. Jis kisi ne ek martaba bhi la ilaha il-lal lah kaha hai aur Allah kii zaat per yaqeen rakhta hai, Allah ko Allah samajhta hai. Usko paida karne wala, usko banane wala, marne wala, jilane wala, qayamat mein dobara uthane wala samajhta hai. Uske zimme hai ki ek ek ummati ko imaan kii da'wat de, yeh hai tawaso bil-haq. Qura'n saaf saaf keh raha hai hamari baat nahin hai, yeh Qura'n kii baat hai jis per hum sab imaan laye hain.

Qura'n kehta haiki khasare se tab nikloge jab imaan aur aamal ke sath jab tawao bil-haq hoga, ki ek ek ummati per lao. Woh kaise, ki woh tajiron se jaker yeh kahega ki tijarat mein nafa nahin, nafa Allah kii zaat mein hai.

Nafa Allah ne apni qudrat mein rakha hai. Kashtkar se kahega ki zameen se fasal nahin hoti fasal Allah ke ugane se ugti hai. Hakim se yeh kahega ki teri hukumat se kuch nahin hota, aman ka ta'lluq Allah kii zaat se hai, hiafazat ka ta'lluq Allah kii zaat se hai.

Zindagi aur maut, to maut tum jahan bhi hoge wahan per tumhein rok legi. Tum apni hifazat ke naqshon mein hifazat nahin ker sakte. Tum apni maldari ke naqshe mein pal nahin sakte. Tum apni sehat ke naqshon mein bimari se nijat nahin pa sakte. Ki eka-ek ummati ke paas jaker Allah kii zaat-e-aali

ka tarruf karana ki Allah ke dhyan ke sath chalne aur Allah kii zaat e hone ke yaqeen pe lana.

Abhi to mere doston, jitna Allah kii kibrayaee ko bola ja raha hai na, to wo amlon mein bola ja raha hai.

1. Ki namaaz padhi Allah o Akbar keh diya.
2. Aur Surah Fatiha padhi to Alhamdu lil lahi rabbil aalimeen keh diya, aur ihdi nas-siratil mustaqeem keh diya. Woh namaaz mein bola jana mehnat nahin hai. Mehnat alag cheez hai, amal alag cheez hai mehnat e aamal zinda honge.

1. Ek ihdi nas-siratil mustaqeem ka amal hai jo namaz mein hai aur ek iski mehnat hai jo namaz e baher hai.
2. Ek iy-yaka na'budu ka amal hai ek iy-yaka na'budu kii mehnat hai.
3. Ek iy-yaka nas-ta iinu ka amal hai ek iy-yaka nas-ta iin kii mehnat hai.

Main arz ker raha hoon ki! Imaan, aamal-e-saliha, tawa so bil haq aur tawa so bis-sabr yeh mehnat hai ki ek ek ummati ko Allah se hone ke yaqeen per lana. Imaan ko likh ker bhej dena mehnat nahin hai, taqreer ker dena koi mehnat nahin hai ki main to ummat kii hidayat kii roz dua to karta hii hoon. Yeh koi mehnat nahin hai.

Phir mehnat kiya hai? Ki mehnat ise kehte hain ki ye nabiyon kii tareh ek ek ke paas jawey aur un se

Allah kii zaat ka tar'ruf karawein, ji tareh janab rasul Allah ﷺ ek ek ke paas jate hain ki mera kaun sath dega, mujhe kaun thikana dega, meri kaun rehbari karega. Ek ek qabile per ek ek dukaan per aur makkah mein jo numaish lagti thi haj ke mauqe per ek ek ke paas jate aur Allah kii zaat-e-aali ka tar'ruf karate. Yeh kaam hai hamara. Ummat Allah ko bhuli huyee hai, inmein se ek ek ke paas jaker Allah kii zaat ka tar'ruf karana yeh mehnat hai, aise karne ko mehnat kehte hain. Is tar'ruf per jo Allah kii zaat-e-aali ko pehchanega aur samjhega aur Allah kii zaat per imaan layega aur Allah ke gair e na hone ke yaqeen jo iske dil mein utrega tab iske aamal baneinge.

Sab se pehle zimmedari ummat per twa so bil haq kii hai ki ek ek ummati ko imaan per lao aur ek ek ummati ko twa so bis-sabr per lao, yani ehkamat per lao. Ya'ni imaan kii da'wat aur aamal kii da'wat, ye do kaam karne honge her ummati ko. Do kaam doosron ke liye twa so bil-haq aur twa so bis-sabr aurdo kaam apne liye imaan aur aamal-e-salih. Do kaam iske zaati ke her ek ka is per poori ummat kii zimmedari. Ummat is zimmedari se hath dho baithi hai, meri namaz, mera roza, meri zaka'at, mera haj, mere ma'mlaat, mere akhlaq, mera mua'shra, meri qaum, mera qabeela, mere doston khuda kii qasam ummat ka i buniyad per sochna bhi jurm hai. Isko to iski ijazat hii nahin ki yeh mulk kii, ya qabeele kii, ya

sirf apni basti aur shehar kii buniyad per ya subey kii buniyad per yeh sochey, isko to iski ijazat hi nahin hai, balki Janab Rasul-Allah ﷺ ke yahan to Suhail Romi, Bilal Habshi, ya'ni koi kala koi gora koi surkh koi matiyala koi kisi zubaan ka koi kisi qabeele ka aap ﷺ to da'wat dene ka Allah Ta'ala ne aisa nazm banaya ki

Utarker Hira se su-e-qaum aaya
Aur ek nuskha-e-kimiya sath laya

Woh nuskha-e-kimiya kiya tha? Yun kahein ki woh nuskha-e-kimiya yeh tha, ki ummat ko aisa kaam diya hai ki ummat hamesha is kimiyaii nuskhe se fayeda uthati rahe. Aur wo kiya surat bani ki ji waqt aap gaar-e-hira se tashreef laye ya'ni jis waqt Allah kii taraf se nabuwat kii zimmedari aap per dali gayee. Aap per pehle hii din ummat kii teenon qismon ko aap ke samne pesh ker diya gaya da'wat dene ke liye. Poori ummat, insaniyat inhein teen qismon per mushtamil hai.

1. Mard
2. Aurat
3. Bachcha

Sari ummat mein insaaniyat kii yahi teen qismein hain sirf. Jis waqt Rasul-Allahﷺ 'Hira' se tasshreef laye ummat kii taraf, aapne yak-waqt teenon ko da'wat di. Aurat, mard aur bachcha, teenon ek sath jama ho gaye.

1. Mardon mein Abu-Bakr Siddique rz.
2. Aurton mein Hazrat Khadija-tul Kubra rz. aur
3. Bachchon mein Ali ibne Abu-Talib rz.

In teenon ko aapne yak-waqt da'wat di, yeh nahin ki bachchon ko baad mein aur badon ko pehle. Ya mardon ko pehle dii ho, aur aurton ko baad mein teenon ko ek hii waqt da'wat di hai. Ummat ko taqseem nahin kiya hai. Yeh aapka pehla din hai aur aakhiri din jab aap duniya se tashreef le ja rahe they, Hazrat Osama ke lashker kii rawangi yeh batla rahi hai ki kaam Ummat ke hawale karke ja rahe hain.

Jis waqt aap ﷺ duniya se tashreef le ja rahe they, aapne ﷺ ummat ko teen cheezein dii hain aur teenon cheezon mein aapne ummat ko sab kuch de diya. Huqullah, huququl-ibad aur jo da'wat kii azeem zimmedari. Jo nabiyun se nabiyun mein her mauntaqil ho rahi thi. Yeh noor-e-nabuwat aur yeh noor-e-hidayat aur yeh da'wat kii zimmedari aur yeh deen kii amanat jo nabiyun se nabiyun mein muntaqil ho rahi thee, ek nabi jate doosre nabi kaam karne ke liye aa jate, phir wo jaate unke baad teesre nabi aa jate ki nabiyun se nabiyun mein, muntaqil ho rahi thi da'wat. *'Ila anja-a aakhirul mursalina'* yahan tak ki janab Rasul-Allah ﷺ tashreef le aaye. Phir aap ﷺ se da'wat kii mehnat sau feesad ummat kii taraf muntaqil huyee ki jo kaam nabuwat ka wahi kaam ummat ka.To jab aap ﷺ duniya se tashreef le gaye

hain aur in teenon cheezon ke ander Janab Rasul-Allah ﷺ ne huqullah, huququl-ibad aur da'wat kii mehnat. Yeh teenon cheezein aapne ummat ko saunpi hain.

1. As-salatu salat
2. Malikat imama-kum
3. Anfiru jaisha Osama

Yeh teenon batein aap ﷺ se sabit hain, ki aap ﷺ wafat ke waqt yeh teen batein farma gaye.

1. As-salatu Salat: Namaz ko lazim qarar do, jis mein namaaz nahin uska islam mein koi hissa nahin. Ismein saare huququllah aa gaye, ki yeh huququllah kii jad hai, buniyad hai.

2. Malikat imama-kum: Tumhare hath tale jo bhi hai ki tum hakim ho to mehkoom kii zimmedari tum per, tum baap ho to bacchon kii zimmedari tum per, tum shauhar ho to biwi kii zimmedari tum per, tum ameer ho to jama'at kii zimmedari tum per, tum ustad ho to shagirdon kii zimmedari tum per, tum peer ho to mureedon kii zimmedari tum per, jo bhi tumhare hath tale hai, uske haq aur uska sab se pehla haq kiya hai ki usko allah kii zaat se jodna. Jo Allah ko nahin pehchanega, wo kisi cheez ko bhi nahin pehchan sakega.

In do lafzon mein ya'ni as-salatu salat aur malikat imama ku mein aapne tamam huququllah aur tamam huququl-ibad ummat ko batla diye aur teesra

3. An-firu jaisha Osama, Hazrat Osama ke lashker kii rawangi, jiska jhanda aapne apne kanp-kanpate hathon se bandha tha ki meri wafat se mutassir hoker kahin kaam se baith na jana isliye Osama ko lashker ka taqaza. Mere doston, buzurgon! Main yeh arz kerna chah raha hoon ki ummat ko aap ﷺ zimmedari dekar duniya se tashreef le gaye hain. Yeh kaam kisi ek jama'at ka nahin *qulkum ra'-an wa kuluku kasuli raiyya.* (hadees) Tum mein se her ek zimmedar hai aur her ek se uske matahat ke bare mein poocha jayega ki meri namaaz, mera roza, mere aamaal-e-saliha, main to apni zaat se kar hi raha hoon, yeh aam baat phaili huyee ummat mein, ki miyan hum to namaaz padhte hi hain.

Ummat yun samajh rahi hai ki yeh tableeg ka kaam isliye hai ki jo namaazi nahin hai woh namaaz padhne lage. Aur yeh baat nahin hai, balki baat yeh hai ki agar tu apni namaaz padhta hai to mujhe bhi namaaz ki haqeeqat tab hi milegi jab tu doosron ko anmbiya aur sahaba wali namaaz kii da'wat dega. Namaaz kii haqeeqat tak namaaz kii da'wat se pahunchega. Kalime kii haqeeqat tak kalime ki da'wat se pahunchega, ilm zikr kii haqeeqat tak iski da'wat mein pahunchega, ikraam, ikhlaas aur da'wat kii haqeeqat tak inki da'wat se pahunchega. Infiradi masla nahin hai, masla ijtimai hai, ek ummat bana ker gaye hain Huzoor ﷺ ne koi firqa nahin banaya, koi jama'at nahin banayee. Ab ummat ka ek ek fard

chahe yeh masjid mein ho chahe ghar mein ho ya karkhane mein ho, naukri karta ho ya hukumat karta ho, kahin bhi ho, ba-haisiyat ummati hone ke iske zimme nabuwat wala kaam hai.

Abhi Qura'n ko dawat ke aitebar se padha hi nahin hai. Allah Ta'ala baar-baar farmate hain ki qura'n ko dekhein, Qura'n ko socho, isper gaur karo, iski aayat mein tadabbur karo. Ab to hum ne tarjume ker liye hain. Isi ko hum ne kafi samajh liya hai. Ya ek aayat padh li:

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ الا.....

wa minan nasu many-ya'budulla illa....

Hum to itna Qura'n samjheinge bus. Apne matlab ka. Doston, zara ek baat to batao itne per amal karna kafi hoga. Bhai hum ne la taqribussalat namaaz ke qareeb mat jao, ki qura'n mein aaya hai ki namaaz ke qareeb mat jao, aur agli aayat mein yeh likha hai ki nashey kii halat mein, to batao aadhi aayat per amal karoge. Kyun bhaii, ki hum ne to Qura'n mein yun padha hai la taqribuussalat ki 'namaaz ke qareeb mat jao'. Bus itni aayat per amal karega. Arey poori yun farmatey ki jo in cheezon mein se teen per amal kare ya do per amla kare, ya kii ek per amal kare, to woh khasare se na niklega, balki charon kaam karne wala khasare se niklega aur aage yun farmaya ki is ummat ke liye sirf apni zaat ke bare mein sochna, khasare se nikalne ke liye kafi nahin hai. Yahi nahin is se aage kii baat likhi hai, mufti sahab ne, dhyaan se suno ki

jab Allah Ta'ala ne nijaat hasil karne ke liye aur khasare se nikalne ke liye chaar cheezein batlayein hain. To jo aadmi sirf apne imaan aur aamal-e-saliha kii fikr kare aur doosron ko imaan per lane aur aamal per lane kii mehnat na kare to saaf saaf likha hai ki is aadmi ne apni nijat ka darwaza band kar liya. Jo sirf apni zaat kii fikr ker raha hai, saari ummat kii fikr nahin kar raha hai, to us ne apni nijaat ka darwaza band kar liya.

Kyunki Allah Ta'ala khud farma rahe hain ki chaar kaam karne wale hi khasare se nikleinge.

Isliye mere doston, yeh ek mehnat hai, ek maqsad hai. Aur us sabke liye hamara sab ka yeh judna hai. To janab Rasool-Allah ﷺ ne yeh mehnat sahaba-ikram se karwayee, us mehnat per wo madeene ka aman aur wo Madeene ka sukoon aur wo Madeena walon ka ma'ashra aur ikhlas aur wo Madeena walon ka imaan ye jo bane hain, sahaba-ikraam aise to wo is mehnat se bane hain. Isliye mere doston, buzrgon! ek maqsad hai aur yeh ek kaam hai aur ek mehnat hai. Jab hum apne aapko is mehnat per layeinge tab sara nizam-e-aalam durust ho jayega.

☆ لاتقربو الصّلوٰة وَاَنْتُمْ سُکَارٰی (سورۃ نساء، آیت نمبر ۴۳)

la taqribus-salata padh ker, is per amal karna 'haraam' hai aur koi gunjaish nahin hai iski kii is aadhi aayat ka tarjuma kar diya jaye ya amal kar diya jaye. Ise tareh wal-asr hai, ki Qura'n kiya keh raha hai? Is per gaur kare, aadhi aayat padh lene se amal

nahin banta ki yeh dekho ki Qura'n kiya keh raha hai. Qura'n keh raha hai ki"

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝

wal asri, in-nal insaana lafi khusr, il-lal lazina a'ama nu wa amilus saalihati wa twaso bis-sabr (Surah Al-Asr)

'Qasam hai zamane kii, her zamaane kii, her line kii, her insaan khasare mein hai. Siwaye un logon ke jo chaar kaam karein. Imaan, aamal, saliha, aur tawaso bil-haq tawaso bis-sabr.

Mufti Shafi sahab rh. mufti-e-azam, inki bahut mashoor tafseer hai 'Ma'ariful Qura'n' usmein sari ummat ko, wal-asr mein zimmedari jo batla rahe hain, ki khasare se (nuqsaan se) bachne ka aur khasare se nikalne ka Qura'ni nuskha chaar cheezon se murakkab hai. Khasare se nikalne ka yeh nushkha Qura'n ka nushka hai., kisi hakeem ka nuskha nahin hai. Asal Aaliul-Hakeem ya'ni Allah Ta'ala khud nuskha batla rahe hain.

1. Imaan
2. Aamal-e-saliha
3. Tawaso bil-haq
4. Tawaso bis-sabr

Yun farmate hain ki jo in charon mein se teen per amal kare ya do per amal kare, ya kisi ek per amal kare, to wo khasare se na niklega. Balki charon kaam karne wala khasare se niklega. Aur aage yun farmaya ki is ummat ke liye sirf apni zaat ke bare mein sochna, khasare se nikalne ke liye kafi nahin

hai. Yahi nahin isse aage kii baat likhi hai, Mufti sahab ne dhyan se suno ise ki jab Allah Ta'ala ne nijaat hasil karne ke lie aur khasare se nikalne ke liye chaar cheezein batlayein hain to aadmi sirf apne imaan aur aamal-e-saliha ki fikr kare aur doosron ko imaan per lane aur aamal per lane kii mehnat na kare to saaf saaf likha hai ki us aadmi ne apni nijat ka darwaza band ker liya. Jo sirf apni zaat ki fikr ker raha hai sari ummat kii fikr nahin ker raha hai, to usne apni nijaat ka darwaza band ker liya.

Kyunki Allah Ta'ala khud farma rahe hain ki chaar kaam karne wale hi khasare se nikleinge.

Isliye mer doston, yeh ek mehnat hai, ek maqsad hai. Aur jab sabke liye hamara sab ka yeh judna hai, to Janab Rasul-Allah ﷺ ne yeh mehnat sahaba-ikraam se karwayee, us mehnat per wo madeene ka aman aur wo madeene ka sukoon aur wo madeena walon ka ma'ashra aur akhlaque aur wo Madeena walon ka imaan ye jo bane hain sahaba-ikraam aise, to wo is mehnat se bane hain. Isliye mere doston, buzurgon! Ek maqsad hai aur yeh ek kaam hai aur ek mehnat hai. Jab hum apne aapko is mehnat per layeinge, tab sara nizzzme-e-aalam durust hoga.

Yun farmate hain ki jo in charon mein se, teen per amal kare ya do er amal kare, to woh khasare se na niklega, balki charon kaam karne wala khasara se niklega. Aur aage yun farmaya ki is ummat ke liye

sirf apni zaat ke bare mein sochna, khasare se nikalne ke liye kafi nahin hai. Yahi nahin isse aage kii baat likhi hai, Mufti Sahab ne, dhyan se suno ise ki jab Allah Ta'ala ne nijaat hasil kanre ke liya aur khasare se nikalne ke liye chaar cheezein batlayee hain. To jo aadmi sirf apne imaan aur aamal-e-saliha ki fikr karein aur doosron ko imaan per lane kii mehnat na karein, to saaf saaf likha hai ki us aadmi ne apni nijaat ka darwaza band ker liya. Jo sirf apni zaat kii fikr ker raha hai, sari ummat kii fikr nahin ker raha, to usne apni nijaat ka darwaza band ker liya.

Kyunki Allah Ta'ala khud farma rahe hain ki chaar kaam karne wale hi khasare se nikleinge.

Isliye mere doston, yeh ek mehnat hai, ek maqssad hai aur us sabke liye hamara sab ka yeh judna hai. To janab Rasul-Allah ﷺ ne yeh mehnat sahaba-ikraam se karwayee us mehnat per wo Madeene ka aman aur wo Madeene ka sukoon aur wo Madeene walon ka ma'ashra aur akhlaque aur wo Madeene walon ka imaan ye jo bane hain. Sahaba-ikraam aise, to wo is mehnat se bane hain. Isliye mere doston, buzurgon! Ek maqsad hai aur yeh ek kaam hai aur ek mehnat hai,. Jab hum apne aapko is mehnat per layeinge, tab sara nizaam-e-aalam durust hoga.

Main arz kar raha tha ki Allah Ta'ala ke khazaon se ummat da'wat kii mehnat se hut ker fayeda nahin

utha sakti. To Allah ke khazane se fayeda uthane ke liye yeh rasta hai. Nabiyun wala rasta, ki anmbiya wale kaam ko hum apna kaam bana ker chalein aur is kaam kii ab zimmedari apne upar le.

Muhammad Ysuuf Sahab rh. yun farmate they ki agar ummat da'wat kii mehnat per aa jaye, aur ummat is kaam ko apna kaam bana le to Allah Ta'ala kii jo nusratein sahaba-ikraam ke sath huyee hain, wahi nusrat is waqt is ummat kii hogi balki usse 50 guna ziyada ajr milega aur 50 guna ziyada nusrat hogi.

Aaj lekin mehnat ke rukh ko sahi karein, humne jis line se mehnat ka maidan qayam kiya huaa hai. Zara baith ke sochein ki kiya yahi anmbiya als. kii mehnat ka maidan tha jo hum ker rahe hain ya unki mehnat ka maidan koi aur tha. Ise soche aur soch ker apni mehnat ke rukh ko badle. Mehnat ke rukh ko badalne ke liye humein sab se pehle apni zimmedari ka apne ander ehsaas paida karna hai ki main duniya mein kyun bheja gaya tha aur mere duniya mein aane ka kiya maqsad tha? Aur mujhe khilafat ka taaj kyun pehnaya gaya tha? Allah ne mere ander kiya rakha hai? Yeh sab sochker phir apni mehnat ke rukh ko badalne aur apni mehnat ke maidan ko badalne

Allah Ta'ala sabse pehle jo is mehnat per humein ker ke dikhlayeinge wo duniya ka chain aur sukoon dekar dikhlayeinge ki aaj ummat 'Hayat-e-Tayyaba' se mehroom hain ki her ek chahta hai ki khushgwar

zindagi guzaroon, lekin jiske kandhe per hath rakhoge wo hi pareshaan milega, her ek apne masa'il mein uljha hua. Koi qarzdar, koi bimaar, kisi ka muqadma, kisi ki zameen, kisi ka makaan, kisi ki dukaan, her ek kisi na kisi ma'sley mein uljha huaa hai. Lekin mehnat wahi galat rastey kii ho rahi hai ki halaat ko halaat mein badalne ke chakkar mein, aur hallat ko halaat se banane ke chakkar mein yeh bechara apni mehnat ko badhata chala ja raha hai. Itna qabil-e-reham hai aur itna qabil-e-taras hai yeh insaan ki ek ek ko pakad ker janab Rasul-Allah ﷺ ne isko masa'il ke hal ke liye ise masjid wala banaya tha ki tere masa'il ka hal aasaan hai. Lekin yeh massjid kii mehnat se to aisa bhage ki goya is mehnat se uske masa'le ka koi ta'lluq hi nahin hai ki chalo dukaanon per aur chalo karkhanon mein aur chalo kheton per waha masa'il hal honge.

Mere doston, buzurgon! Ummat kii jahan mehnat lag rahi hai, wo masa'il ke paida hone ka rasta hai aur wahan ummat kii mehnat nahin lag rahi hai, wo masai'l ke hal ka rasta hai. Anmbiya ka rasta masail ke hal ka rasta hai, aur anmbiya ke khilaf jo mehnat ka rasta hai. Woh rasta masa'il ke paida hone ka hai. Islie aaj masa'il hal nahin ho rahe, balki masa'il aur khade ho rahe, masa'il badh rahe hain. Aap hakimon se poochein, aur tajiron se poochein jo masa'il kal they kiya wo aaj ke din hal ho gaye ya jitne masa'il kal they un mein izafa hua hai. Jitni chahein dawaein

banao jitne chahe hathiyar banao, jo chahe karo, cheezon per na kabhi Allah ne faisla kiya hai aur na kabhi kareinge.

Mere azeezon, doston aur buzurgon! Ek qurbani kii woh sateh hai jis tareh Allah Rabbul Izzat ne tabdeeli ke wade farmaye aur sahaba-ikraam ke zamane mein un qurbaniyun per tabdeeliyan mushahide mein aayein. Ek qurbani kii woh satah hai jise hum apne liye tay ker lein. Huzoor ﷺ wa sahaba-ikraam jis tareh namoona aamal mein hai. Isi tareh woh namoona aamal kii haqeeqat ko pane kii mehnat mein bhi hain aur woh qurbani kii satah mtayyan hai, jo qurbani kii sateh da'ai kii honi chahiye. Us qurbani kii sateh tak pahunchne ke liye yeh da'wat kii mehnat ho rahi hai ki mehnat karke ek majmua us qurbani kii sateh ka aa jaye, jis per rakh ker Allah Rabbul Izzat aalam kii hidayat ka faisla farma dein.

Mere doston, azeezon, buzurgon! Ek to is kaam ko amal samajhna. Doosri taraf is kaam mein basirat ka taqaza kiya hai? Is kaam per basirat ka taqaza yeh hai ki is kaam ko siwaye nabuwat wale kaam ke alawa kissi aur wajah se na kiya jaye.

اَنَاوَمَنِ اتَّبَعَنِیْ (سورۃ یوسف، آیت نمبر ۱۰۸)

ana wa manit-taba ni (Surah Yusuf, aayat number8) ka yeh taqaza hai ki jis basirat per main hoon, usi basirat per meri ittiba karne wala ho.

آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ (سورۃ بقرہ، آیت ۲۸۵)

aamanar-rsulu bima un-zila ilayehi minr-rabbihi wal-mominoon (surah Baqrah, aayat 285)

Jis tareh imaan walon ko nabi ko nabi yaqeen karna zaroori hai, usi tareh nabi ko bhi iska hukm hai ki wo apne ko nabi hone ka yaqeen rakhe ki main Allah kii taraf se bheja huaa hoon. Is basirat ke bagair istaqamat nahin hoti, warna amal kiya hai, kyun kar rahe ho? Sab ker rahe hain, isliye kar raha hoon. Ya yeh ki main ne zaati taur per is kaam mein kuch nafa mehsoos kiya.

Mere doston, azeezon, buzurgon! Main yeh arz karna chahta hoon ki is kaam ko chahe koi na kare, balki chahe her ek is kaam ki mukhalifat kare, tab bhi humein is kaam per poori istaqamat honi chahiye. Yeh basirat ka taqaza hai ki kisi ke is kaam ko na karne se mere apne ander kaam ko lekar shak na ho. Yeh kaam shak per nahin chal sakta, kyunki shak per istaqamat nahin hoti. Isiliye qurbanyun kii aala sateh tak wo pahnuncheinge, jo is kaam per basirat se chalega ki kaam per jo wa'de hain Allah kii taraf se un wa'don ke poora hone ka yaqeen ise basirat kehte hain.

Mere doston! Agar yeh yaqeen nahin hoga, to na maloom karobari aadmi ko kitne taqaze, aise paish aate hain, jo unhein laker aise halaat mein khada karte hain ki phir yeh keh deta hai ki in haalat mein kaam nahin ho sakta.

Mere doston! Ek hai is kaam ko amal samajhna, dekho is kaam per Allah kii taraf se jo kuch milne wala hai, doston! wo maqsood nahin hai. Woh sab tamaam ka tamaam Allah kii taraf se maood hai, Allah kii taraf se uske milne ka wa'da hai. Jo maood ke liye karta hai uski nigah maood per hone kii wajah se maqsood se hat jati hai aur phir wo apne amal ko wadon ke ba-qadr jitne kii uske ander chahat hogi, utna yeh amal kar lega lekin maqsad ko poora karne per wa'de poore hote hain, is se uski niyyatein hat jayeingein.

Main iski misaal bhi arz ker doon ki agar da'wat ke kaam ko usne amal samjha hai to jaise do raka't namaaz jis mein ek raka't se 'li-ilaf-e-quraish' aur doosri raka't mein 'ku huwal-lahu ahad' yeh do raka't isne padhi bahut mukhtasir qira'at kii lekin ye amal namaaz ka mukammil ho gaya. Iski namaaz poori theek thakk ho gayee. Lekin agar kaam ko yani is mehnat ko isne mukhtasar kar diya amal samajh ker, to isi tareh mukhtasar gasht honge, mukhtasar ta'leem hogi, mukhtasar mulaqatein hongi, mukhtaar nikalna hoga, yahan tak ke poori mehnat amal banker rukhsat per aa jayegi aur aamal-e-da'wat jo mehnat ka naam hai ya'ni da'wat ke taqaze, wo mehnat se amal kii taraf aaker phir usmein rukhsat talash kii jane lagegi, isliye ki rukhsat aamal ke sath hai. Rozedar ko safar mein roze kii rukhsat hai aur isi tareh amal ke sath fatwe ke aitebar se rukhsat hi rukhsat hai.

Agar yeh mehnat, amal samajh ker ho rahi hai, to is mein rukhsatein hum talash kareinge, seh-rozo mein, taleem mein, gasht mein, 2:30 ghante mein, salaana nikalne mein, hum rukhsatein talash ker hi leinge. Agar mere doston, da'wat aaye azimat per to amal mein sahoolatein mileingi ki da'wat ke taqaze per nikle aur amal ka waqt aa gaya ki phir amal ko aasan ker diya gaya ki jama't kii namaaz 2 jama'ton mein taqseem ker di gayee hai, haan da'wat ke taqaze per salatul khauf mili hai ki ek jama't dushman ke muqable per jaye aur wo muqable se hatker namaaz ada kare. Namaaz ek hi hai, namaaz ko nahin taqseem kiya hai, lekin namaziyun ko taqseem ker diya. Yeh bhi nahin ki jang ka waqt aa gaya hai to namaaz chod do ya namaaz ka waqt aa gaya hai to dawa't ka taqaza chod do, aisa nahin. Balki da'wat ke taqaze kii wajah se agar amal ka waqt aa gaya to us amal mein tabdili kii aur us amal ka waqt aa gaya to us amal mein tabdili kii aur us amal ko aasan ker diya ki salatul khauf dawa't ke taqaze per aaye hai. Jo aamal ko zinda karne wali mehnat kareinge, hum aamal unke liye aasan kareinge.

Mere doston, azeezon, buzurgon! Asal mein ek sateh hai da'ai kii aur ek sateh hai madoo kii. Her saal 4 maah lagane wale iske sath apni masjid mein waqt bhi dete hain, ye wo sateh hai jo ummat ko is kaam per lane kii mehnat kar rahi hai. Lekin ek satah madoo kii hoti hai ki wo apni istidaad ke ba-qadr

kuch waqt de dega. Khud kaam karne wale kuch waqt de dein, ye da'ai kii sateh nahin hai, yeh to madoo kii sateh hai.

Huzoor ﷺ apni wali sateh ke da'ai hain. Jaise tajir apni sateh ka da'ai hota hai ki tajir kii apni sateh hai aur gahak kii apni sateh hai. To tajir apni sateh per jama rehta hai ki yeh cheezein itne rupay kii hain, aur gahak ka taqaza yeh hai ki tajir kuch kam kare woh khulasa hai tijarat ka agar da'ai madoo kii sateh per utar aayein to yeh aaya hai ki tajir gahak kii sateh per utar aaya ab tajir ka nuqsaan ho jayega.

Mere doston, Allah ke yahan jo imaan matloob hai, Allah wo imaan lane ka hukm Qura'n mein de rahe hain.

Kama aa'minu a'amanan-nasu aur jo namaaz kii haqeeqat Huzoor ﷺ mairaj mein arsh se lekar aaye hain Aap ﷺ us namaaz ke da'ai hain, to ye da'ai kii sateh hai.

Mere doston, azeezon, buzurgon! Qurbaniyun kii us aala sateh per aane ke liye da'wat di ja rahi hai aur us per ummat ko lane ke liye yeh da'wat di ja rahi hai ki qurbanyun kii us aala sateh per aaya jaye jis sateh per aa ker Allah Rabbul Izzat ek majmuae per rakh ker aalam ka faisla farma dein. Lekin khwahishaat ke raste se na kisi da'wat ka asar madoo per hua hai aur na kabhi da'wat asar karegi aur milk-o-maal ke raste se na kabhi aisa huaa hoga. Agar zara sa gaur kiya

jaye to pata ho jayega ki her nabi asbaab se khali ker ke bhaije gaye, jin nabiyun ke pass asbaab they, lekin jab unhein kaam supurd kiya gaya to asbaab sare unse le liye gaye.

Ab milk-o-maal ke taqaze us per dale jate hain jiske paas asbaab hote hain aur jinke baher jane ke asbaab nahin hain, aise logon ke samne taqaze bilkul nahin dalte, wo bechare taqaze poora na kar sakeinge. Yeh baat wahan Madeena Munawwrah mein nahin thi, sahaba mein yeh baat nahin thi. Isliye ki her nabi asbaab se khali ker ke bheje jate aur ibtida se nabiyun kii mehnat bagair asbaab ke aur ibtida se jo log nabiyun ke sath lagaye gaye unki bhi aksariyat asbaab se khali. Fuqra, masakeen aur ajnabi, yeh baat nahin hai ki asbaab honge to kaam hoga. Balki Allah Rabbul Izzat da'wat ke asbaab kii qurbaniyun se paida Allah Rabbul Izzat da'wat ke asbaab da'wat kii qurbaniyun se paida farmate hain. Da'wat kii qurbaniyun per Allah Rabbul Izzat gaibi asbaab samne late hain aur jab da'wat ke liye ma'addi asbaab per mutayyin ker liye jate hain, to phir gaibi asbaab per darwaza band ho jata hai. Isliye ki jab aadmi yun kehta hai ki is sabab se main yeh ker loonga, to Allah Rabbul Izzat us kaam ko us aadmi ke supurd ker dete hain ki tu sabab se ker ke dikhla.

Mere doston, buzurgon! Ek baat to yeh ki kaam karne walon mein is kaam per jo kuch sahaba-ikraam

ke sath hua hai, us sab ke is kaam ke sath qayamat tak hone ka yaqeen ho, isliye ki Maulana Yusuf Sahab rh. yeh farmatey they ki ummat kii sahaba-ikraam ke muqable 50 guna ziyada madad aur nusrat hogi, bashartey yeh ki kam se kam us sateh per aane ke azaaim aur iraadey to hon. Ek baat yeh aa gayee ki jab taqaza apne irade se ziyada ka aaya to fauran yeh khyaal aata hai, ki Allah Rabbul Izzat ne qura'n mein farmaya hai, 'la yukallifun-nafsan illa osaha' to apne aap ko is aayat ka gair mukallaf samajh liya ki isse ziyada nahin hai. Balki is aayat ka matlab yeh hai ki Allah Rabbul Izzat ne mere ander jo istida'ad rakhi hai aur salahiyyat rakhi hai, to main ne us se ziyada ka tujhe mukallaf nahin kiya, yeh nahin ki jis cheez ko tera dil na chahe to tu yeh kahe ki Allah ne mujhe iska mukallaf nahin kiya, balki aage is per Allah se maafi mang raha hai.

رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَانَا (سورة بقره، آيت نمبر ۲۸۶)

Rabbana la tu-akhizna an-nasiyna o-akhtana
(Surah Baqrah, Aayat 256)

Ki Allah tu ne jo mujhe salahiyatein aur istida'adein di thein main unko istimal na kar saka, us per tu meri pakadna farma. Isliye ki Allah Rabbul Izzat ne salahiyaton se ziyada un logon per bojh dala, jinko jitna karne ke liye kaha gaya tha, unhon ne utna nahin kiya. To un qaumon ko Allah ne Aazmaishon mein dala, to jisko jitna karne ke liye diya gaya hai agar wo utna na karein to usko uske kaam mein

Allah aazmaishon mein daal dete hain ki bani Israi'il se kaha tha ki tum ek gaaye zibeh kar do, jab wo iske swalaat mein pade yani jo aadmi sakhti karega uske liye ma'mla sakht ker diya jayega, ye ab uski aazmaish hai.

Mere doston, buzurgon! Yeh salahiyatein kahan lag rahi hai.

Agar gaur kiya jaye to asbaab ke yaqeen kii wajah se ummat kii salahiyatein aur kaam karne walon kii bhi aksariyat aur saare ke saare musalmanon kii salahiyatein, to us raste per lag rahi hain, jiska insaan zimmedar nahin hai.

Wahan ummat kii salahiyatein lag rahi hain. Huzoor ﷺ ne farmaya ki log sone chandi ki khanon kii teh hain, inki salahiyaton ko thikane lagana yeh nabuwat ka kaam hai. Aap ne her ummati kii salahiyat ko thikane lagaya hai, wo kaise ki inko kaam diya. Abu Hurairah rz. yeh sab se bade bhooke they, sabse ziyada bhooke rehne wale lekin sab se bade muhaddis yahi hain. Phir ek-ek fard se majmuae ko uthwaya, ek-ek fard se qabeeley ko uthwaya.

Mere doston, aadam sazi deen ka sab se bada shau'ba hai, kaam karen wale aadmi banana ye sabse bada shau'ba hai islam mein. Muhammad Yusuf Sahab rh. farmate hain ki paani pilana beshak neki hai, ki ek shakhs paani pila raha hai, yeh neki ka kaam ker raha hai aur qurbani bhi de raha hai ki apne

paas se barf ky liye paise bhi lagayega. Paani bhi lekar baithega, pyaoo bhi lagayega lekin yun farmate they ki jo logon ko paani pilane per amada ker raha hai wo nekiyun mein paani pilane pilane wale se bada huaa hai. Khud paani to nahin pila raha lekin logon ko paani pilane kii targeeb de raha hai. Huzoor ﷺ ne ek ek se poore poore qabeele ko uthwaya hai.

Mere doston, azeezon, buzurgon! Hamari zimmedari jis tareh infradi aamal se poori nahin hoti, isi tareh da'wat ke aamal infradi ker lene se bhi zimmedari nahin hoti. Jis tareh her amal per her ummati ko palna iski zimmedari, isi tareh aamal-e-da'wat per bhi her ummati ko lana yeh ummat ke her fard kii zimmedari hai. Ismein koi shak nahin hai ki kaam karne walon kii ki kaam karne se kaam zinda hoga, bagair takleef ke ya'ni khud takleef uthaye bagair targeeb muassir nahin hoti, Huzoor ﷺ ko ek aisa usool Allah ne bataya hua hai ki nabi ji, aap apne aap ko takleef mein daliye aur inko targeeb dijiye.

la takalla ful illa nafsa-ka wa herjil momineen

Mere doston, ek bahut bada majma' wo hai awaam ka, jo is kaam ko haq janta hai isko haq samajhta hai, lekin jab kaam ke taqazon ka waqt aata hai to usmein kaam karne walon kii sateh ko dekhta hai ki kaam karne wale kis sateh per hain. Us sateh ko dekh ker wo apne bare mein faisla karta hai. Dekho, baat aur qaul ke aitebar se jitni chahe aap log targeeb de do, lekin jab khud kaam kane ka waqt

aayega to jo doosron ko kaam kii targeeb de raha tha wo asbaab ke yaqeen kii wajah se khud kaam ke taqazon se apne hath kheench lega.

Mere dosoton, ek bahut bada tabqa hai jo qurbaniyun ke sath kaam ko lekar chal sakta hai, per usmein hum taqaze poore na karne kii wajah se roda bane huae hain. Hum ek tabqe mein qurbaniyan na badhane kii wajah se unka roda bane huae hain. Agar gaur kiya jayega to na jane kitne aise mileinge jo kaam per nahin jame hain, nayon ke liye yahi cheez rukawat bani huyee hai, kyunki is mein koi shak nahin hai ki aadmi is kaam mein jab lagta hai ibtida mein to shuru mein sirf kaam hi samne hota hai.

Mujh se ek sahab kehne lage ki jab main is kaam mein laga Maulana Yusuf Sahab rh. ke zamaane mein 4 maah paidal lagaye. Us waqt ajeeb kaifiyat thi ta'leem ki aur gasht kii kiya baat hai ki ibtida mein ajeeb kaifiyat ke sath aadmi kaam mein chalta hai aur phir her aamal-e-da'wat ka halkapan aane lagta hai.

Mere doston, ek hoti hai ibadat aur ek hoti hai aadat. Aadat tak pahunchne ka sabab hai agar yeh aadat per raha to yeh ibadat tak nahin pahunch sakega. Is kaam mein ibtida mein sab kuch hota hai phir jitna aage badhte gaye Allah mujhe ma'af farmaye ki jitni zimmedariyan badhtti gayein, us aamal-e-da'wat ka istkhfaaf aur halkapan aata gaa jo ibtida mein kiya karte they.

Mere doston, azeezon, buzurgon! Ek hai is kaam mein intizami line, intizami line kii cheezein, yeh intizaam aur iska mashwira jab hai, jab kaam hai agar kaam nahin hai to mashiware mein kaam ke kiya umoor rakheinge siwaye intizaam ke, agar kaam nahin hai to kuch nahin hai.

Mere doston, buzurgon! Yeh muqami kaam dekho ek hoti hai is kaam se nisbat, nisbat use bhi hasil ha jo kabhi kbhi seh-roza laga deta hai aur usko bhi nisbat hasil hai jiska kabhi koi waqt nahin laga, kaam ko bus bhala kaam samjhta hai. Ek wo jo chaar maah lagaye huae hain, ed bahut bada tabqa jo waqt laga ker baitha hua hai. Mujh se ek sahab kehne lage ki Allah ke fazal se kaam to ho raha hai, lekin jo tabqa kaam karke baith raha hai, uska kiya karein. Kisi ne kaha Muhammad Yusuf Sahab rh. se ki Hazrat is per ta'ajjub hota hai ki ek aadmi 20 saal 30 saal is kaam mein chalne ke baad baith jata hai to hazrat ne farmaya ki mujhe is per to koi ta'jjub nahin hai, is se ziyada ta'jjub is baat per hai ki log agraaz ke sath bhi is kaam per chal rahe hain. To wo aadmi mujh se pooch raha tha ki ek aadmi is kaam mein lagne ke baad kyun baith jata hai aur is kaam mein lagne ke baad doosre kaam mein kyun chala jata hai.

To main ne usse arz kiya ki bhai dekho unhein is kaam se nisbat huyee thi, munasibat nahin huyee thi ki log yun kahein ki yeh aadmi waqt lagaye huye

hain lekin usne to zaati taur per kaam ko na audha bus nisbat hai. Dekho, sirf nisbat se kaam nahin chalta munasibat se kaam chalta hai. Isliye basirat ke baqadr is kaam per istiqamat hogi, warna aamal-e-da'wat ka halkapan aayega tabiyaton mein.

Mere doston, yeh to ibtidai kaam hai, kisi masjid se kisi sathi ka agley taqaze per jana bhi, hum log yun sochte hain ki yeh aadmi jab agle taqaze per jayega to is masjid ka kiya hoga. Mere doston, asal mein qurbaniyun kii jis tareh sateh per humein pahunchna hai, hum us sateh kii da'wat dene se ghabrate hain. Kyun, isliye ki hum da'wat de rahe hain, ummat kii sateh ko dekh kar.

Mere doston, ummat kii sateh ko dekh ker da'wat nahin hai balki da'wat kii sateh to Huzoor ﷺ aur sahaba-ikraam se mutamaeen ho gayee, qurbani kii sateh mutayyin hai. Us tak pahunchne ka tareeqa yeh nahin hai ki jaisa mahual ho waise da'wat di jaye, balki us tak pahunchney ka tareeqa yeh hai ki us sateh kii da'wat do jis manzil per pahunchna hai. Da'ai agar apni da'wat mein apni sateh se neechey utar aaye, yeh to mere doston, intihai nuqsaan aur intihai inhitaat ka rasta hai ki wo neechey utar raha hai.

Da'wat poori di jaye da'wat deinge ibtida mein ek tihai amal hoga, phir poori da'wat deinge to kaam aur aage badhega. Lekin agar iski amal kii sateh per

da'wat aa gayee to phir yeh bhi ho jayega ki kaam karne walon mein do tabqe ho jayeinge, ek tabqa to itni da'wat ka aadi ho jayega, jitni kii ummat mein istida'ad hai aur doossra tabqa yeh kahega ki nahin yun karo, yahan se mehnat ke do rukh baneinge.

Mere doston, buzurgon! Isliye arz yeh hai ki hum poori aa'ala sateh kii da'wat dene mein zarra barabar asbaab ka ya jisko da'wat de rahe hain, uska ya Allah ke kisi gair ka ta'ssur apne ander lekar da'wat na dein. Apne ander agar Allah ke gair ke tassur se da'wat de raha hai to iski da'wat kii sateh gir gayee aur Allah kii gaibi madadein wahin uth gayeein isliye ki Allah ke gair ke tassawur se Allah kii gaibi nusraton ka darwaza wahin band ho jata hai. Hum yeh sochtey hain ki abhi to isko da'wat itne kii de do, jab yeh sath ho jayega to phir aage kii da'wat ko deinge. Yeh to pehli da'wat per qurbaniyun ka bhav tay ker lega, qurbani kii sateh tay ker lega. Main isliye arz kar raha hoon ki her ek apni tijarat apne ghar kii mulazimat apni sari duniyavi mashgooliyatein jo uski hain, uske aitebar se her ek ne kaam ko apne duniyavi kamon ke sath set ker rakha hai.

Mere doston, jab duniyavi taqazon kii wajah se da'wat ke taqaze aage peechey kiye jane lage to Muhammad Yusuf Sahab rh. farmate they ki mujahida naqis aur is naqis mujahide ke asraat bhi naqis hii murattab honge. Yeh waqt ki pabandi apni

tabiyaton ko badalne ke liye hai. Phir ek tabqa is ibtidadai mehnat se wo wajood mein aayega ki us tabqe per jab jis waqt din mein ya raat mein taqaza daal do wo taqaze poore karega. Lekin jo tabqa apne kaam ke sath da'wat ko milaker jaise-taise tarteeb de de to yeh bhi wo tabqa hoga jo abhi da'wat per nahin aaya, phir jinke da'wat ke taqaze unke duniyawi taqazon per galib hai, yeh bhi awamunnas hai aur yeh bhi madoo kii sateh hai.

Kyunki her masjid ka ek majma' hota hai aur her masjid ka ek amla hota hai. Abhi to masjid ke amle ke seh-roza, masjid ke amle kii ta'leem, masjid ke amle 4 maheene masjid ke amle ke gasht. Jo chand sathi apne zimmedar hai aur poori ummat ko is mehnat per lane ki niyyat kiye huae hain, abhi to un per mehnat ho rahi hai ki tum to seh-roza lagao, tum to 2 gasht kii pabandi karo, tum to 2:30 ghante lagao. Doosri taraf masjid ka majma' hai jise in a'amal per lana hai taki wo nabuwat wali mehnat per aa jaye.

Mere doston, azeezon, buzurgon! Jis tareh namaaz kii safein hoti hain, isi tareh kaam karne walon kii bhi safein hoti hain. Ek pichli saf mein aadmi aata hai, aakhiri raka't mein aaker shamil hota hai, apni 3 raka't poori karke wapas chala jata hai, ek imaam ki sateh hai, ek imaam ke peechey wali saf kii sateh hai.

Huzoor ﷺ ne farmaa ki tum mein jo aqalmand

aur samajhdar hai wo mere peechey khade ho. Kiya baat hai? Baat yeh hai ki agar kisi mauqe per koi taqaza tum se muta'lliq aa gaya to imaam bolega nahin, sirf ishara karega ungli se aur apni jageh se hat ker aadmi ko peechy se apni jagah bula kar khada ker dega.

Mere doston, wo tabqa kahan hai? Huzoor ﷺ ne aise kaam kane wale aadmi banaye ki aapke duniya se tashreef le jane per dekho aapka waqt tamam nabiyun ke muqable mein sab se kam, kahan 950 saal Nooh als. ke kahan 23 saal Huzoor ﷺ ke. Lekin is 23 saal mein aapne wo amla tayyar kiya ki aapke duniya se tashreef le jane per kam ka ra'ai ke dane ke baraber bhi nuqsaan na hua itna bhi nuqsaan na hua ki zakaat na dena to door kii baat hai, zakaat mein di jane wali rassi agar isko bhi koi dene se inkaar karega, iske liye targeeb dene wale nahin, fatwa dene wale nahin, iske liye qittal karne wale maujood hain.

Yeh kab hota hai?

Yeh jab hota hai jab her kaam karne wala her sathi ko us sateh per lane kii mehnat karta hai, jo sateh Allah ke yahan matloob hai. Tab wo amla amla wajood mein aata jo nabuwat ke baad Nabi ke kaam ko sanbhal leta hai. Aap ne her istida'ad ka aadmi tayyar kiya, yahan tak ki aisa bhi aadmi tayyar kiya ki agar nabuwat ka darwaza band na hota to Hazrat Omar rz. ke ander nabi wali istida'ad paida farmayee,

jiski zubaan per farishtey boltey hain aur jo Omar chahte hain, Allah kii taraf se uska hukm aa jata hai. Yeh is per hua hai mere doston, ki yeh agli saf wale jab bante hain, jab inki qurbaniyan itni ho jayein ki yeh imaam hone kii sateh per aa jayein ki imaam ko jab koi zaroorat paish aa jaye ya iska wuzu jata rahe ya koi azr paish aa jaye to wo zubaan se bole bagair ishaare se itni jaldi peechey wale aadmi ko aage karta hai aur jahan se imaam ne amal ko choda hai wo wahin se shuru ker deta hai.

Ya'ni itna bhi fasla nahin hota ki imaam ka koi amal choot jaye, Huzoor ﷺ ka hazrat Osama rz. ke lashker ko bhi rawana karne ka yahi matlab tha ki hum ja rahe hain lekin Osama ke lashker ko itni der na ho ki jis se nabuwat se ummat kii taraf kaam ke aane mein koi fasla ho jaye. To ek hota hai mere doston, is taqaze ke aadmi banana aur aadmi bana karte hain qurbaniyun se. Is kaam mein her ek apni apni qurbani ke ba-qadr aage badhta hai. Allah Rabbul Izzat kii taraf se her aadmi ka intikhab uski niyyat aur talab per hota hai.

Mere dosotn, koi kisi kw is kaam ko karta hua dekh ker khud kaam karne lage to us aadmi ko abhi samajh lena chahiye ki is aadmi ke baad kaam mein nahin reh paoonga. Isliye ki hazrat Abu Bakr Siddique rz. ka pehla khutba yahi tha, ki jo lage huae they Muhammad ﷺ kii wajah se apna ma'bood unko banaker wo to yeh soch lein ki bhai istiqamat hasil

hogi lekin Allah Rabbul Izzat kii taraf intikhab hota hai. Hum samajhte hain ki mashware wala jisko aage badha de jisko chahe peechey ker de, kiya mashware wala ker sakta hai aisa? Isliye shikaytein bhi hoti hain ki falan falan ko aage badha raha, nahin doston, yeh taqaze Allah kii taraf se bheje jate hain.

Chahe yeh taqaaze masjid kii jama't per aayein chahe mashware kii jama'at per, wo Allah kii taraf se aatey hain, mashware wale to un taqazon ko taqaze walon tak pahunchane ka sirf sabab hain. Jaise bartan mein doodh lana, yeh to doodh lane ka sabab hai, yeh bartan karna, doodh to thanon mein Allah ke khazane se aaya. Da'wat ke taqaze Allah kii taraf se aateh hain aur Allah kii taraf se un taqazpon ke poora karne wale muntakhib kiye jate hain.

Allah hi jante hain ki kaam kisse lena hai, bus hum apne ko qurbaniyon ke liye tayyar rakhein ikhlas ke sath, 'na to hum yeh dekhte hain ki tum kaun ho aur hum kisi ke thakne ko bhi nahin dekhte' ki yeh aadmi apne aap ko kaam mein kitna thaka raha hai. Ek aadmi ne da'wat kii khoob mehnat kii aur sahaba-ikraam uski mehnat se mutassir hoker kehne lage ki ya Rasul-Allah! falane ne to kaam per apni jaan laga di, aap ﷺ ne farmaya: tum log to keh rahe ho ki falan aadmi ne apni jaan laga di aur main ne isko jahannam mein dekha hai ki isne ek kurta churaya maal-e-ganimat mein se is wajah se is ko jahannam mein dekha.

Mere dosotn, sirf bhaga-daudi nahin hai, balki apne ander ke ikhlas se apne aapko Allah ke yahan qubool karwana hai. Abhi to hum qubool karwane kii mehnat mein chal rahe hain, yahi nahin hai ki jo mashware mein baithne laga wo qubool ho gaya, jo 2:30 ghante aur seh-roza lagane laga wo qubool ho gaya ya ta'leem aur gasht mein shirkat karne laga to qubool ho gaya. Mere doston! Ek sahabi Huzoor ﷺ kii wahayee ko likhte they, Huzoor ﷺ ne is kaam per lagaya tha unhein, inse ziyada qareeb ya inse ziyada gaibi-nizaam ko dekhne aur samajhne wala bhala aur kaun hoga, per yeh wahyee likhne wale bhi murtid ho gaye.

Yeh main isliye arz kar raha hoon ki kaam karte karte aadmi kisi aise muqaam per pahunchta hai ki wahan koi aisi baat pesh aayegi jisse 30 ya 40 saal kaam karne ke baad bhi kaam se peeche hat jayega. Kyun? Isliye ki barah-e-rast kaam ko nahin samjha jis ~~per~~ istiqamat ho jati, to arz yeh hai ki her kaam karne wale ko kaam per basirat ho, ki main zaati taur per is kaam ko nabuwat wala kaam haq samajhta hoon. Yeh cheez kaam karne wale ko aage badhayegi, warna koi cheez pesh aayegi to yeh kaam ko chod dega, seh-roza chod dega.

Kyun, iska matlab yeh hai ki sare kaam, kaam karne wale kii wajah se ho rahe they. Ek aadmi se, ikhtilaaf hua to kaam hi chod diya, ikhtilaf hoga

intizami line mein, hum chod baitheinge kaam. Isliye yeh aamal-e-da'wat ya'ni apni majid ka gasht, apni masjid ke 2:30 ghante ta'leem mashwara aur seh-roza apni zaat se chille, 4 maheene isko her sathi apni zaati zaroorat samajh ker kare aur her ummati ko is per laye, main to yeh poochta hoon ki bhai yeh kaam tum kyun ker rahe ho. Is kaam ke karne ki wajah kiya hai.

Dekho ji, agar sirf itni baat hai ki mujhe jannat mil jaye, ab maan lo jannat mil bhi gayee aur jannat mein dakhil bhi ho gaya lekin swaal to is baat ka hai ki insaniyat jo jahannam kii taraf ja rahi hai, uska kiya hoga.

Mere doston, buzurgon! Ismein koi shak nahin ki infaradi aamal to hum ek ko karne hain kyun, yeh hamari zaroorat hai lekin infaradi aamal mein quwwat, taseer, maqbooliyat aur haqeeqat, wo da'wat kii zimmedari poora kare bagair nahin aaya karti. Da'wat per ummat ko lana aur her ummati ke ander uski zimmedari ka shaoor paida karna. To ab jo qurbaniyon per chalega, to Allah Rabbul Izzat kii taraf se uska intikhab hoga, yeh kaam Allah ka hai, koi kisi ko na aage badha sakta hai na peechey hata sakta hai.

Han, uske zahiri asbaab aate hain to hum jo kuch hamare sath huaa hota hai unhein hum un asbaab se jod dete hain, ki yun na hua hota to yun ho jata ki

baat hai ki yeh apne aapko makhlooq ke zariye qubool karwana chahta hai. Halanki Allah kii taraf se qubooliyat ka elaan hota hai, phir wo qubooliyat satwain aasmaan se chate aasman per chate aasmaan se panchwe per, paanchwe se chauthe per, chauthe se teesre per, teesre se doosre per, doosre se pehle per, aur phir pehle aasman se woh qubooliyat is zameen per utari jati hai. Mere doston, kaam Allah usse lete hain jo taqaze per khud khada hota hai.

Yeh nahin ki kisi ke israar per yeh tayyar ho. Main to baar baar yeh baat arz karta hoon ki bhai majmai ko kaam samjhao ta'aki jo kaam ker raha hai use kuch to khaber ho ki yeh main kaam kyun kar raha hoon. Kisi ne apne halaat sunaye to kisi tableegi aadmi ne usse kaha ki tum4 maheene laga lo, tumhare saare halaat door ho jayeinge.

Hazrat Maulana Yusuf Sahab rh. ne farmaya ki kaam lagane walon kii teen qismein hain. Ek qism to wo hai jo fursat kii wajah se kaam karte hain. Ek qism wo hai jo apne halaat aur pareshani kii wajah se kaam kar rahe hain aur ek qism wo hai jo apne aapko badalne ke liye kaam ker rahe hain.

In mein se upar wali jo do qismein hain, in donon qismon ke log kabhi bhi kalime kii haqeeqat ko pa hi nahin sakte, to ek sahab ne hazrat se poocha ki yeh halaat wale aur fursat wale kaun hain? To hazrat ne farmaya ki ek tabqa tableeg mein wo chal

raha hai, bahut bada tabqa, jisko tashkeel karne walon ne targeeb dene walon ne yun kaha ki agar tu jama'at mein chala ja to teri bimariyan teri pareshaniyan, tere qarz, tere muqadme sab hal ho jayeinge. Sab khatm ho jayeinge bus tu 4 maheene laga le aur ek tabqa wo hai jo fursat lekar aata hai ki 10 din 5 din 40 din 4 maheena apne karobar ke seezan ke aitebaar se ki chalo barish kaam koi hai nahin 40 din laga lein, ya fasal bo hi di katne tak waqt khali hai ya is mausam mein hamara dhandha dheela pad jata hai to socha 4 maheene kiya kareinge to chalo jam'at mein chale jayein.

Hazrat ne farmaya ki ek hain qurbani per judne wale aur ek tabqa wo hai jisne is kaam ko apne ma'mool mein dakhil kiya huaa hai. Farmate they yeh fursat wale aur halaat wale yeh donon tabqe kaam mein chalte raheinge, jab tak is kaam se inke duniya ke taqaze poore hote raheinge, agar in logon ke zaati taqaze is kaam se poore hote rahe tab bhi yeh kaam se gaye aur agar inke taqaze is kaam se poore na huae tab bhi yeh kaam se gaye. Isliye ki yeh wo tabqa hai jisko maqsood per nahin uthaya gaya mauood per uthaya gaya hai ki jo jama'at mein jayega uski khaityon mein barkat ho jayegi.

Nahin, mere doston hum apne majmai ko hargiz duniyawi waadon aur duniya ke masai'l ke hul hone kii buniyaad per na uthawein. Warna ek tabqa is

waqt wo hai jo is per chal raha hai, unko aqeedat hai is kaam se. dekho mere doston aqeedat aur hoti hai aur basirat hoti hai.

Aqeedat ke ma'amle mein main ek baat arz karoon jo ummat ke ander ek baat aam hai. Wo yeh ki kisi ko kisi buzurg se aqeedat hai unke paas aate jaate rahe, unke paas jaker apne masa'il rakhte rahe jab dekha ki inse to koi ma'sla hal hota hi nahin, to unko chodker phir kisi doosre buzurg ke paas chale gaye.

Mere paas ek sahab ne khat likha ki jab main bahut pareshan tha to maine apne halaat ek buzurg ko sunaye, unhon ne kaha ki tum tahajjud mein uthkar dua mango, to main ne tahajjud mein uthne kii koshish kii lekin main tahajjud mein uth na saka. Phir main ne ek sahab se kaha ki main tahajjud mein uth nahin sakta to unhon ne kaha ki tum jama't mein chale jao, wahan tumhein tahajjud mein zaroor koi uthayega.

To main jama't mein gaya, seh-roza mein, to wahan ameer sahab ne uthaya, tahajjud mein uthkar apne masa'il ko Allah se ro-rokar manga to ab tak mrea wo kaam hua hi nahin to iski kiya wajah hai. Main ne use yeh jawab likha ki bhai iski wajah yeh hai ki tu apne dunyawi taqaze poora karne ke liye jama't mein gaya tha.

Mere doston, buzurgon! Baat yeh zara sakht hai lekin haqeeqat hai yeh ki ek to Allah ke yahan zarra baraber bhi shirk nahin chalta, sara amal Allah ke liye hoker agar ek lamhe bhi amal ka koi hissa Allah ke gair ke liye hai to Allah ke yahan ye sara ka sara ikhlas se kiya hua yeh amal zara se bhi Allah ke gair ke liye hain to yeh qubool nahin hota, balki ye amal mardood qaraar de diya jata hai.

Yeh baat nahin hai ki Allah ke yahan itna amal qubool ho jaye jitna amal ikhlas wala tha aur jitne mein ikhlas nahin hain wo qubool na ho, yeh baat nahin hai balki amal ke tukde nahin hote ki ikhlas wala alag aur agraaz wala alag alag kar diya jaye. Agar amal ke zarre mein bhi shirk ya'ni agraz hoga to wo Allah kii taraf se poora-poora mardood ho jayega. Ikhlas kii apni sateh yeh hai ki amal sirf Allah ke liye ho aur usse aage ki sateh yeh hai ki amal sirf Allah kii raza ke liye ho aur amal ko wade ka poora poora yaqeen ho ki Allah is per yeh deinge.

Isliye mere doston, aaj to niyat kar lo, ki hamein apni mehnat ke maidan ko badalna hai. Aur apni mehnat ke rukh ko badal ker anmbiya wale kaam ko apna kaam banana hai. Aur Allah Ta'ala ke khazanon se ek ek ummati ko jodna hai, aur khud Allah ke khazanon se judna hai. Isliye ab niyyat karo, chaar chaar maheene kii, is kaam ko seekhne ke liye aur zindagi bhar is kaam ko karne ke liye.

GASHT

Gasht ka amal is kaam mein reedh kii haddi kii tareh ahmiyat rakhta hai. Agar yeh amal sahi hoga, tab to yeh qubool hoga ya'ni da'wat qubool hogi, da'wat qubool hogi to dua' qubool hogi, tab hidayat utregi. Aur agar gasht qubool nahin hua to da'wat qubool nahin hogi, agar da'wat qubool nahin hogi to dua' qabool nahin hogi. Jab dua' qubool nahin hogi to hidayat aasmanon se nahin utregi. Isliye, maqsad ko samne rakh ker ise karna hai.

GASHT KA MAQSAD

Iska maqsad yeh hai ki Allah Jalle-shanuhu ne hamare aur sare insaanon ke duniya aur akhirat ke sare halaat ke masai'l ka hal apne awamir ko hazrat Muhammad ﷺ ke tareeqe per poora karne mein rakha hai.

Yeh donon cheezein hamari zindagi mein aa jayein, iske liye yeh mehnat shart hai. Isi a'ali mehnat ko basti ke musalman karne wale ban jayein. Is per aamada karne ke liye gasht ke liye masjid mein jama karna hai. Yeh hai gasht ka maqsad, is maqsad ke liye gasht ko kiya jaye.

Namaz ke baad lógon ko elaan karke roka jaye. Ailaan koi basti ka ba-asar aadmi ya imaam sahab karein to ziyada munasib hai. Wo humko kahein to

hamara sathi ker de. Gasht ka maqsad, zaroorat, usool, aadab aur qeemat batayee jaye.

Jo log gasht karne ky liye tayyar hon to unhein achchi tareh usool aur gasht karne ka tareeqa samjhaya jaye.

GASHT KE USOOL

1. Gasht ke dauran apne dil mein khoob is baat ka yaqeen jamane kii koshish karein ki hamare masa'il ka talluq barah-e-rast Allah Jalle-shanuhu kii zaat-e-a'ali se hai, in bazaar mein phaili huyee cheezon se hamara koi masa'la hal hone wala nahin hai.

2. Cheezon kii taraf agar hamara dil phir gaya to phir hum jinke paas ja rahe hain unka dil in cheezon se Allah kii taraf kaise phirega.

3. Cheezon per nigah na pade,dhyan na jaye.

4. Cheezon per agar nigah pad jaye, to hum inhein mitti hii samjhein, kyunki yeh mitti se bani hai aur phir mitti ho jayegi.

5. Nigah ki hifazat karni hai.

6. Allah ka zikr karte huae calna hai.

7. Barzakh ya'ni qabr ka dakhila hamare saamne hai.

8. Ameer ki ita'at karein.

9. Wapsi mein istigfar karte huae aana hai.

Is tareh in usoolon ke muzakire ke baad gasht karne ke aadab samjhayein.

GASHT KE ADAAB

1. Mil-jul ker chalna hai.

2. Ek hi aadmi baat kare.

3. Gasht karne aath-das aadmi jayein.

4. Masjid ke qareeb ke makanon per gasht karein, makaan na hon to bazaar mein ker lein.

5. Jama't mein ziyada aadmi jayein, jo gasht ke usoolon kii pabandi ker lein.

6. Naye aadmi ziyada tayyar ho jayein to unko samjha bujha ker masjid mein rok dein, teen chaar aadmi chahein to sath le lein.

7. Jis-se mulaqat karein us se yeh bhi keh dein ki bhai, hum musalman hain, hum ne kalima *la ilaha il-lal lah muhammadur-rasull-ullah* ka iqrar kiya hai. Hamara yaqeen hai ki Allah palne wala hai. Nafa wa nuqsaaan, izzat wa zillat Allah ke hath mein hai. Agar hum Allah ke hukm per aur Huzoor ﷺ ke tareeqe per zindagi guzareinge to Allah razi hoker hamari zindagi bana deinge, hum sab kii zindagi Allah Pak ke hukm ke mutabiq Huzoor ﷺ ke tareeqe per aa jaye, iske liye bhai masjid mein kuch fikr kii baat ho rahi hai.

8. Kamyaab hai wo baat karne wala jo mukhtasir baat ker ke aadmi ko masjid mein bhej de.

9. Jo log namaz ada ker chuke hon to unhein bhi masjid mein bhej dein.

10. Zaroorat ho to agli namaz ko masjid mein jane ka unwa'an bana lein.

AB CHAAR JAMATEIN BANAYEE JAYEIN

1. Is tareh kaam samjhane ke baad ek jama'at dua' mang ker gasht ke liye basti mein chali jaye.

2. Masjid mein Ek ya do sathi Allah Jall-e-shanuhu kii taraf mutawajjoh hoker dua' wa zikr mein mashgool rahein.

3. Ek ya do sathi masjid mein aane walon ka istaqbal karein, zaroorat ho to wuzu kara ker namaz ada kara dein.

4. Ek sathi zindagi ka maqsad samjhane mein sabko namaz tak mashgool rakhein.

Is kaam mein agar apne aapko usool seekhne ka mohtaj na samjha gaya aur usoolon ke mutabiq kaam na hua to 'sakht fitnon ka khatra hai.'

Kam se kam paune do ghante gasht ho. Namaz se saath-aath minute pehle gasht kar ke masjid mein aa jayein. Taqbeer-e-aula ke sath namaz mein shareek hon. Jis sathi ke bare mein mashwara ho jaye wo majmae ko samjhaye ki Allah Pak kii zaat-e-a'ali se ta'lluq qayam hua to duniya aur aakhirat mein kiya hoga aur agar Allah Pak ki zaat-e-a'ali se ta'lluq qayam na hua to duniya aur aakhirat mein kiya nuqsan hoga jaise is khat mein 6 number ka muzakira kiya hai.

Us tarz per number ka maqsad iska nafa iski qeemat aur iske hasil karne ka tareeqa bataya jaye. Sada andaz mein baat ho. Is se Insha Allah majmae kii samajh mein kaam aayega aur iski zaroorat bhi mehsoos karega aur samjhega ki hum bhi seekh sakte hain. Hamare sathi bhi muzakire mein ehtimaam se jamker baithein. Mutawajjoh hoker mohtaj banker sunein. Jo bat kahi ja rahi hai, hum apne dil se kahein ki yahi haq hai, aisa kehne se dil mein imaan kii lehrein utheingi aur amal ka jazba banega. 3 chillon ki baat jamker rakhi jaye. Naqad naam likhe jayein, is ke baad chillon ke liye waqt likha jaye aur phir jis waqt ke liye tayyar ho qubool ker liya jaye. Mutaliba aur tashkeel kii mehnat se sari da'wat ka magaz banta hai.

Agar mutalbon aur tashkeelon per jam ker mehnat na huyee to phir kaam kii baat reh jayegi aur qurbani wajood mein na aayegi, to kaam kii jaan nikal jayegi. Da'wat dene wala tashkeelein kare, ek aadmi khade hoker naam likhe. Naam likhne wala mustaqil taqreer na shuru ker de. Ek do jumle targeeb ke keh sakta hai. Phir aapas mein ek doosre ko aamada karne ko kaha jaye, fikr ke sath apne qareeb baithne walon ko tayyar kiya jaye. Uzr ka diljoi aur targeeb ke sath hal bataya jaye. Anmbiya aur sahaba ke qisson kii taraf ishara karein aur phir aamada karein. Aakhir mein muqami kaam shuru karaya jaye. Muzakire mein anmbiya als. aur sahaba rz. ke sath

Allah Pak ne jo madad farmayee hai woh byaan kiya jaye. Byaan mein halaat-e-hazira kii batein kii jayein. Ummat mein jo imaani, a'amali, akhlaqi kamzoriyan aa chuki hain unke tazkire karne se behtar hai ki asal khoobiyon kii taraf ya'ni jo baat paida honi chahiye uski taraf mutajjoh kiya jaye.

Asal Kaam Kii Shaklein:- Da'wat, gasht, ta'leem, tashkeel wagairah. Mashware kii zaroorat ho to munasib sathiyon ko alag karke mashwara ker liya jaye. Aisa na ho mashwara karne walon ka kisi mauqe per umoomi a'amal se jod na rahe.

Yeh kaam bahut nazuk hai. Huzoor ﷺ ne ek mehnat farmayee, is mehnat se sare insaanon kii sari zindagi ke khane kamane, byaah shadi, mail-mulaqat, ibadat-ma'mlaat wagairah ke tareeqe mein mukammil tabdeeliyan aayein, to Aap ne khud is mehnat ke tareeqe batalaye honge? Hamein bhi yeh kaam karna nahin aata aur abhi haqeeqi kaam shuru bhi nahin huaa hai.

Kaam us din shuru hoga jab imaan wa yaqeen, Allah kii muhabbat, Allah ke dhyan, aakhirat ki fikr, Allah ke khauf wa taqwe se bhare huae log Huzoor ﷺ ke a'ali akhlaq se muzayyan hoker Allah kii raza ke jazbe se makhmoor hoker Allah ki rah mein jaan dene ke shauq se phireinge.

Abhi jo hum ko kaam kii barkatein nazar aa rahi hain, wo kaam shuru hone se pehle kii barkatein

hain. Jaise Huzoor ﷺ kii wiladat ke waqt se hi barkaton ka zuhoor shuru huaa tha, lekin asal kaam aur asal barkatein chalees saal baad shuru huyee thein. Abhi iske liye to mehnat ho rahi hai ki kaam karne wale tayyar ho jayein.

Allah Pak kaam un se lega aur hidayat phailane ka zariya unko banayega jin ki apni zindagi da'wat ke mutabiq badlegi, jin ki zindagi mein tabdeeli na aayegi, Allah Pak un se is da'wat ka kaam na leinge, yeh nabiyon wala kaam hai. Is kaam mein agar apne aapko usool seekhne ka mohtaj na samjha gaya aur usoolon ke mutabiq kaam na hua to sakht fitnon ka khatra hai.

Huzoor ﷺ ne jab baher mulk mein kaam shuru karne ka irada banaya to pehle tamam sahaba ko teen teen din tak targeeb di aur phir farmaya ki jis tarz per yahan kaam hua hai bilkul usi tarz per baher jaker bhi karna hai. Is kaam kii nawyyat yahi hai, muqam, zuban, ma'shrat, mausam wagairah ke aitebar se is kaam ke usool nahin badalte. Is kaam kii nehaj aur usoolon ko seekhne aur un per qayam rehne ke liye is fiza mein aana aur baar baar (bangle wali masjid, delhi) aate rehna intihai zaroori hai.

TALEEM

Yeh fazail kii ta'leem ek khas tareh kii ta'leem hai, Is ta'leem se ehtesaab ko badhana ai,

Is ta'leem ka maqsad ta'leem kii mashq se ummat ka yaqeen asbaab se nikalker Allah ke awamir kii taraf phir jaye.

TALEEM KE USOOL

1. Ta'leem mein dhyan, azmat, muhabbat, adab aur tawajjoh ke sath baithne kii mehnat kii jaye.

2. Sahara na lagaya jaye.

3. Ba-wuzu baithne kii koshish kii jaye.

4. Tabiyat ke bahanon kii wajah se ta'leem ke dauran na utha jaye.

5. Batein na kii jaye.

Agar is tareh baitheinge to farishte is majlis ko apne paron se dhank leinge. Ahle-majlis mein ta'at ka madda paida hoga. Azmat kii mashq se hadees pak ka wo noor dil mein aayega jis se yaqeen wale amal ki hidayat milti hai.

Baithte hi usool aabad aur maqsad kii taraf mutawajjoh kiya jaye.

TALEEM KE AADAB

Is ta'leem ke teen ajza hain:

1. Qura'n ke halqe
2. Fazail kii ta'leem
3. Fazail ke muzakire

QURA'N KE HALQE:

1. Fazail-e-Qura'n Majeed padhker thodi der

kalaam pak kii un suraton kii tajweed kii mashq kii jaye jo umooman namaaz mein padhi jati hai.

2. At-tahyyat, duae qunoot, durood shareef, duae masoora wagairah ka muzakira wa tashhye ta'leem mein na ho. Infaradi seekhne sikhane mein in ko sahi karaya jaye.

3. Allah Pak taufeeq de to her kitab mein se 3-4 safhe padhe jaye.

4. Her hadees ko teen-teen baar theher theher ker padha jaye.

5. Ta'leem mein apni taraf se taqreer na ho. Hazrat Shaikh ul Hadees Maulana Muhammad Zakariya rh. ki fazail-e-A'amal hissa awwal aur doyam ya'ni fazai-e-sadqaat, ye kitabein hain jinko ijtimai ta'leem mein padhna hai aur sunna hai aur tanhayyon mein baith ker bhi inko padhna hai.

Kitabon ke baad 6 number ka muzakira ho. Sathiyon se 6 number kii mehnat batla ker unhein bhi inki haqeeqat hasil ho iske liye in numbron kii mehnat karne wale per lagaya jaye. Jab ta'leem shuru kii jaye to apne mein se do sathiyon ko ta'leemi gasht ke liye bhaij diya jaye, 15-20 minute ke baad wo aa jayein to doosre sathi chale jayein. Is tareh basti walon ko ta'leem mein shareek karne kii koshish hoti rahe. Baher nikalne ke zamaane mein rozana subhe aur baad zuhar donon waqt ta'leem 2-3 ghante kii jaye aur apne muqaam per rozana isi tarteeb se ek ghanta ta'leem ho.

Ab is ta'leem ko baar-baar sunne aur baar-baar sunane phir ta'leem ke alawa ke waqt mein in fazail per gaur karne, per gaur karne, aur jo ta'leem mein suna hai, use bazaar, ghar aur baher ke her shau'be ke mahaul mein, is ta'leem ko le jana aur iske yaqeen kii taraf bulana aur jis waqt amal ke karne ka waqt aaye, us amal se pehle fazail kii mashq karna.

Ab ta'leem karane wale kii apne ander kii fikr aur koshish yeh ho ki sab se pehle khud apni zaat ka aur sare sunne walon ka yaqeen duniya ke are asbaabon se aamal kii taraf muntaqil ho jaye.

TALEEM KII MEHNAT

Her amal se pehle a'amal per jo Allah ke wa'de hain un wadon ka amal karne se phel muzakira karna, yeh asal mein ta'leem kii mehnat hai, is mehnat ke karne se ta'leem ka maqsad poora hoga.

ALLAH KE RASTE MEIN JANE WALON KO HIDAYAT

Aftab nurani hai, iske nader noor hai, wo apne is noor ke sath chakker lgata hai, to duniya mein noor phailta hai. Agar bajaye noorani hone ke wo zulmati (kala) hota hai aur us mein noor ke bajaye andhera hota to wo duniya mein andhera phailane ka zariya banta. Aap log apne ghar chodker nikal rahe hain, aur door-qareeb kii duniya mein phireinge. Agar aap

mein noor hoga to aapke zariye noor phailega aur agar aap ke ander zulmat hogi to wahi zulmat phailegi. Isliye aap logon ko koshish karni hai ki aap ke ander noor ho aur aap khud noorani banein. Kisi insaan kii zaat mein noor nahin hai.

Noor wali cheezon mein noor insaan ke ander aata hai. Is liye aap logon ko noor wale aamal ikhtiyar karne hain taki aap logon ke ander noor aa jaye aur aap logon ke zariye noor phaile. Aur zulmat wale a'amal se apne aapko bachana hai taki zulmat na phaile aur hum zulmat phailne ka zariya na banein. Noor wale a'amal wo muhammadi a'amal hain jo Allah kii raza ke liye kiye jayein, in a'amal ko itni kasrat se aur lagatar aur yaksui ke sath karne ki zaroorat hai ki aap inke noorani rang mein rang jayein.

WO NOORANI A'AMAL YE HAIN

1. Ikhlas ke sath imaan wa yaqeen hasil karne kii da'wat jo anmbiya als. kii khas meeras aur Allah kii makhlooq ke sath sabse badi khair-khwahi hai.

2. Namaaz aur jumla ibada'at jis mein zikr, dua' wa istigfar sab shamil hain.

3. Ilm mein mashgooliyat khas ker wo ilm jis mein insaanon ke a'amal wa afa'al ke duniya aur aakhirat mein zahir hone wale nateejon ka byaan ho.

4. Achche akhlaq jo Hazrat Muhammad ﷺ ke

akhlaq they aur jinki aapne ta'leem di thi. jiska khulasa aur hasil yeh hai ki Allah kii raza ke liye uski makhlooq kii khidmat aur uske sath achcha bartao.

Ye hain wo noorani a'amal jinko lagatar aur kasrat se karne se noor paida hota hai, aur zindagi banti hai. Aap logon ko inhein a'amal mein mashgool rehte huae phirna hai. Yaad rakhein aap sirf apne ghar walon aur apne khas mahaul ko chod ker ja rahe hain. Nafs aur shaitan ko buri aadaton ko chod ker nahin ja rahe hain, ye teenon dushman aur raat per aur din-raat aap ke sath raheinge.

Ye teenon cheezein aapko un a'amal kii taraf kheinchegi jinse aap mein zulmat aaye aur aap Khuda se door aur uski raza se mehroom hon. Aap in dushmanon ke shar se sirf is tareh bach sakte hain ki is baat ka poora ehtimaam karein ki sone ke 6 ghanton ke alawa din aur raat ke tamaam auqat mein apne aap ko in noorani a'amal mein mashgool rakhein.

1. Ya aap imaan kii aur imaan wale a'amal kii da'wat de rahe hon.

2. Ya namaaz aur zikr wa tilawat wagairah kisi ibadat mein mahgool hon.

3. Ya seekhne sikhlane mein lage hon.

4. Ya koi khidmat wala kaam anjam de rahe hon.

Nafs wa shaitan ke shar se bachne kii yahi surat hai ki aap ka waqt in kamon se farig aur khali na ho.

Phir ye a'amal bhi noor hasil karne ka zariya isi surat mein baneinge jab ki sirf Allah kii raza ke liye aur aakhirat mein sawab per nigah rakhte huae kiye jayein, agar khuda na khwasta niyyat khalis na rahi ho to yahi a'amal jahannam mein kheench le jayeinge.

Hazrat Abu Hurairah rz. kii mashoor hadees hai ki Rasul-Allah ﷺ ne irshaad farmaya kii qyamat mein sabse pehle teen aadmiyon ke bare mein jahannam ka faisla hoga aur jahannam mein sab se pehle inhein ko phainka jayega. In mein ek wo aalim-e-deen aur aalim-e-qura'n hoga jo umar bhar jisko Allah ne duniya mein khoob daulat se nawaza tha aur wo Allah kii qasam teesra shakhs ek shaheed hoga jo jihad ke maidan mein dushmanon kii talwar namwari, shaurat aur izzat hasil karne ke liye kiye they. Socho to kis qadr larza dene wali hai yeh hadees. Hazrat Abu Hurairah rz. is hadees ko riwayat farmate to kabhi kabhi mare khauf ke unki cheekh nikal jati. Yahi hadees Hazrat Abu Hurairah se sunker Hazrat Muwaiya rz. ke samne jaan ka khatra ho gaya. Bahut der ke baad unki halat theek huyee.

Baherhaal noorani a'amal noor paida karne ka zariya usi surat mein ho sakta hai jab ki wo khalis Allah kii raza ke liye aur aakhirat ke liye kiye jayein. Isliye aap ko ek taraf to apne tamaam waqt inhee a'amal mein mashgool rakhne mein aur doosri taraf

iska bhi ehtemaam karna hai ki niyat sahi rahe. Jab kisi bande ko achche a'amal se shaitan hata nahin sakta to uski niyat mein fasad dalne kii koshish karta hai. Is se apne aap ko bachana hai.

Main bata chuka hoon ki is nikalne ke zamaane mein bas charon kaamon mein apne aapko mashgool rakhna hai. Sab se pehli cheez hai imaan wa yaqeen kii aur imaan wale a'amal kii da'wat. Is da'wat ke liye umoomi gasht honge, khususi gasht honge. Jinke usool wa aadab-gasht ke liye, nikalte waqt batlaye jayeinge. Inko dhyan se suna jaye. Phir jab aap da'wat ke liye galiyon aur bazaaron mein nikleinge to shaitan aapko wahan ke naqshon kii taraf mutawajjoh karega.

Isliye sab se pehle dua' karni chahiye ki ya Allah shaitan wa nafs ke shar se bacha le aur apni marzi ke mutabiq amal karne kii taufeeq de. Poore gasht mein iska ehtimaam rahe ki bas Allah ke jamaal aur jalaal per aur uski sifat-e-a'aliya per nazar rakhein. Nigahein neechee rahein aur apna maqsad nigah ke samne rahe. Jis tareh jab kisi mareez ko aspatal leker jate hain to khud mareez aur uske sathi aspatal kii aalishaan imarton ko aur wahan ke naqshon ko dilchaspi se nahin dekhte balki unke samne bas mareez ka ilaaj hota hai.

Khusoosi gasht mein agar dekha jaye ki wo sahab jin se aap milne gaye hain us waqt tawajjoh se

baat sunne ke liye tayyar nahin hai to munasib tareeqe se jaldi baat khatm ker ke unke paas se uth aana chahiye aur un ke liye dua' karni chahiye aur agar dekha jaye ki wo sahab mutajjoh hai to phir poori baat inke samne rakhi jaye aur waqt farig karne ke liye bhi kaha jaye. Khusoosi gasht mein jab deeni akabir kii khidmat mien haziri ho to un se sirf dua' kii darkhwast kii jaye aur unki tawajjoh dekhi jaye to kaam ka zikr ker diya jaye.

Umoomi gasht ker ke logon ko masjid mein jama kiya jaye aur unke saamne imaan wa yaqeen, namaaz, ilm-o-zikr, akhlaq, ikhlas aur da'wat kii baat rakhi jaye aur tashkeel kii koshish kii jaye phir tashkeel karke mutamyeen na ho jaye, balki jin logon ne irade kiye hain aur naam likhaye hain, unko Allah ke raste mein nikal dene kii aur iradon ko amal mein lane kii koshsish karein aur apne imkaan bhar iska intizam karein ki inka waqt achchi tareh gauzre. Jo log is waqt nikalne ka faisla na ker sake hon, unko muqami gasht, muqami ijtima, masjid kii aur ghar kii ta'leem wagairah kii pabandi per aa'mada kiya jaye aur in kaamon ka waha per nazm bana diya jaye.

Jab da'wat ke silsile kii yeh saari mehnat ker chuke to us kisaan kii tareh jo zameen mein beej bikher deta hai aur phir Allah se lau lagat hai. Usi tareh mehnat ke baad ab Allah se dua' karein. Wahi dilon ko phairne wala hai.

Da'wat ke baad doosra kaam ta'leem ka hai jab ta'leem ke liye baithein to adab se baithne ki koshish karein, aapas mein batein na karein, ta'leem ke dauran tabiyat ke bahanon ki wajah se na uthein, jamkar baithein. Jo waqt da'wat aur ta'leem se khali ho aur koi doosra zaroori kaam bhi us waqt na ho us mein nawafil padhein, Qura'n kii tilawat karein, tasbeeh padhein, ya Allah ke kisi bande kii khidmat karein.

Jis tareh aadmi namaaz mein ya qiyam mein hota hai ya ruku mein hota hai ya sajde mein ya qayda mein, is tareh Allah ke raste mein nikalne ke baad aadmi ya da'wat mein laga ho ya ta'leem mein laga ho, ya zikr wa ibadat mein ya Allah kii kisi makhlooq kii khidmat mein ye chaar kaam itne kiye jayeinge ki yahi aadat aur mizaj ban jaye.

Ye charon kaam ijtimai bhi kiye jayeinge aur infiradi bhi kiye jayeinge. Ijtamai se murad wo hai jo jama't ke mashware se tay ho jaise khusooi gasht aur umoomi gasht mein da'wat aur jama't kii ta'leem ke waqt mein ta'leem aur jama't ke sath farz namaaz aur jama'ti taqseem-kaar ke mutabiq khane wagairah ke intizamaat ke tehet daud dhoop. Ye sab aa'mal ijtimai hain. Ifiradi da'wat, infiradi ta'leem, infiradi ibadat, infiradi khidmat wo hogi jo jama'tke mashware ke alawa koi shakhs apne us khali waqt mein kare jismein koi ijtimai' kaam na ho.

Maslan dophar ke khane ke baad zuhar tak koi ijtimai' amal nahin ho to her shakhs ko ikhtiyar hai ki ismein aaram kare. Ab agar koi Allah ka banda apne is waqt mein aaram karne ke bajai kisi shakhs ke paas jaker dawa't imaan kii batein kare ya kisi Allah ke bande ko dua' yaad karaye ya uski namaaz sahi karaye ya masjid ke kisi kone mein khada hoker nawafil padhe ya kisi sathi kii koi khidmat karne lage to ye sab sooratein infiradi aamal kii hongi.

Beherhal Allah ke raste mein nikalne ke zamane mein ye chaar kaam asal maqsad ke taur per kiye jayein aur hajat bashri ke alawa apne sare waqt ko inhein kamon mein mashgool rakha jaye tab unke zariye zindagi mein noor aayega aur phir Insha Allah wo noor fayedemand hoga aur phailega. In chaar kamon ke alawa chaar hii kaam zaroorat ke taur per kiye jayeinge aur sirf ba-qadr zaroorat hi kie jayeinge wo chaar kaam ye hain:-

1. Khana-peena
2. Paishab-pakhana
3. Sona
4. Zaroorat ki batcheet karna

Ye waqti zarooratein hain inko bas itna hii waqt diya jaye jitni zaroorat ho, sone ke liye din-raat mein bas 6 ghante kafi hain.

Chaar batein wo hain jinse poore ehtimaam se bachna hai.

1. Kisi se sawal na karna, balki kisi ke samne apni koi zaroorat zahir bhi na karna, yeh bhi ek tareh ka sawaal hai.

2. Ishraf se bhi bacha jaye, ishraf yeh hai ki zuban se to sawaal na kare, lekin dil mein kisi bande se kuch hasil hone ki ummid ho, goya bajaye zuban ke dil mein sawal hua.

3. Israf se bhi bacha jaye, israf ya'ni fuzool kharch her haal mein nuqsandeh hai. Lekin Allah ke raste mein nikalne ke zamaane mein iske nateeje apne haq mein bhi bahut bure hote hain. Aur doosre sathiyon ke haq mein bhi.

4. Bagair ijazat kisi sathi ki bhi koi cheez istemal na kare. Ba'az auqat doosre aadmi ko isse badi takleef pahunchti hai. Aur sharia't mein yeh bilkul haraam hai. Haan ijazat lekar istimaal karne mein koi haraj nahin hai.

Bas ye zaroori zaroori batein jinki pabandi is raste mein nikalne wale ke liye zaroori hai. Aap logon ke 24 ghante in pabandiyon ke sath guzarne chahiye. In a'amal kii poori pabandi karte huae aap Allah kii zameen mein aur Allah kii makhlooq mein phirein aur apne liye aur poori ummat ke liye aur aam insaanon ke liye Allah se hidayat mange bus yahi aapka amal aur aapka wazeefa hoga, agar apne aisa kiya to Allah Pak hargiz aapko mehroom nahin rakhega.

TAQWA KISE KEHTE HAIN

Aajkal is duniya mein cheezon ko hasil karne ke liye barah-e-rast cheezon per mehnat karne ka riwaj hai. Khait wale khait se galla hasil karne ke liye khaiti per hii mehnat karte hain, tijarat aur saudagri wale, karkhanon bas dukaanon aur karkhanon per mehnat karte hain. Yahi mehnat aajkal a'am hai.

Doosra rasta yeh hai ki mehnat wa mujahida karke apne ander taqwa paida kiya jaye aur phir Allah Pak inaam ke taur per apne khazana-e-gaib se cheezein naseeb farmaye aur barkat farmaye. Qura'n paak mein farmaya gaya hai ki aur

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

wa many-yat-taqillaha yaj-al makh-rajaun wa yur-zuqhua min-hayssu la yah-tasib

"Jo Allah ka taqaw ikhtiyar kare, to Allah Pak iske waste raste paida kareinge, isko wahan se rizq ata farmayeinge jahan se ise waham wa guman bhi na hoga.

Aur farmaya gaya hai ki

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ

wa many-at-taqil-laha yaj-al lahu min amrihi yusran wa lo aama-nu watt-qu al-fatahna alayehim barakatim-minas-samai

"Are jo taqwa ikhtiyar karega Allah uske kamon

ko aasan kareinge."

Aur ek doosre mauqe per farmaya hai, "Aur agar un logon mein imaan aur taqwe kii sifat hon, to hum unper zameen, aasmaan se barkaton ke darwaze khol deinge."

In teenon aayaton mein taqwe per jo kuch wayeda farmaya gaya hai, uska ta'lluq isi duniya mein hai aur yeh baat ki taqwa kiya hai. Iski tafseel is aayat se maloom hogi is aayat mein taqwe ki sari shartein byaan ker di gayein hain.

Jaise ki Allah Ta'la Qur'an mein farmata hai: Neki ka mayyar yeh nahin hai ki tum poorab kii taraf rukh karo ya pashchim ki taraf rukh karo, balki asal neki unki hai aur Allah kii nigah mein nek wo hain jo imaan rakhte hon, Allah per aur farishton per aur Allah kii kitab per aur uske nabiyon per aur aakhirat ke din per aur de apna maal uski chahat ke bawajood ahle-qarabat ko aur yateemon, miskeenon ko aur (zaroorat mand) musafir ko aur sailon ko aur gulamon ko aazadi dilane ke liye aur qayam kare namaaz aur ada kare zakaat aur wafa kare apne ahad ko jab ahad kare aur sabr aur bardasht se kaam lene wale tangi aur takleef mein aur sabit qadam rehne wale jang ke waqt yahi bande hain sachche aur taqwe wale is aayat se ma'loom hua ki kisi ke muttaqi hone ke liye ye chand batein zaroori hain:

1. Ek imaan 'Billah' : Ya'ni is haqeeqat ka

poora yaqeen ki sab kuch Allah kii zaat se banta aur hota hai Allah ke siwa kisi se kuch nahin banta aur hota, isliye bas usi ko raazi karne kii fikr karni chahiye aur usi ke liye marna mitna chahiye.

2. Doosre imaan bil yaumil aakhir : Ya'ni is haqeeqat ka yaqeen ki yeh zindagi asal zindagi nahin hai. Balki is zindagi ke poora hone ke baad ek doosri zindagi aur doosra aalam hai. Aur asal zindagi wahi hai, yeh chand roza zindagi bas iski tayyari ke liye hai aur insaanon kii kamyabi aur nakami ka daromadar usi hamesha wali zindagi kii kamyabi aur nakaami per hai.

3. Teesra imaan bil Malai'ka : Ya'ni is baat ka yaqeen ki yeh aalam jin zahiri asbaab se chalta hua nazar aa raha hai, dar-asal in asbaab se nahin chal raha hai, balki Allah Pak farishton ke batini nizaam ke zariye se sare zahiri nizaam ko chala rahe hain.

Maslan hamein nazar aata hai ki barish badlon se aur hawaon se hoti hai aur zameen kii cheezein barish ke pani se ugti hain. Farishton per imaan ka matlab yeh hai ki hum is baat per yaqeen karein ki Allah Pak ye sare kaam dar-asal farishton se kara rahe hain. Goya in zahiri asbaab ke peechey farishton ka nazar na aalne wala nizaam hai aur uske peechey Allah kii zaat aur uska hukm aur uski mashia't hai.

4. Chothey imaan bil kitab wa nabiyeen : Ya'ni Allah kii nazil kii huyee kitabon aur uske bhejey

huae nabiyon ke bare mein yaqeen aur haqeeqi ilm wahi hai jo Allah kii kitabon mein hai aur jo nabiyon ke zariye insaanon ko mila hai. Iske siwa jo kuch hai wo gair haqeeqi hai aur naqis hai. Maslan insaanon kii falah aur kamyabi ka rasta wahi hai jo Allah ke nabiyon se aur Allah kii nazil kii huyee kitabon ne bataya hai. Agar duniya bhar ke falasfer, danishsmand aqalmand log aur leader iske khilaf kehte hain aur sochte hain to galat hai aur unka jahal hai.

Ye chaar batein imaan wa yaqeen kii line kii thein. Ya'ni muttaqi hone kii pehli shart yeh batlayee ki in chaar baton ke bare mein yaqeen sahi ho.

Doosri shart-ya'ni imaan wa yaqeen kii durusti ke sath maaliyat ko bhi is yaqeen ke mutabiq banayein. Maal kii tabai chahat aur usse dilchaspi aur muhabbat ke bawajood apna kamaya hua maal wo Allah kii raza ke liye Allah ke nabiyon aur kitabon kii ta'leem ke mutabiq apne mahaul ke zarooratmandon per kharch karein. Qarabat daron per kharch karein, yateemon miskeenon per kharch karein, bechare pardesiyon ka bandobast karein, zaroorat mandon aur sayal ko dein. Gulamon ko aazad karane per kharch karein, garz apni kamaiyyan doosron per lagain aur is se doosron ko aaram aur nafa pahunchaye.

Iske baad teesri shart taqwa kii yeh batai gayee kii namaaz qayam karein, jiska matlab yeh hai ki poore ehtimaam se achchi se achchi namaaz ada

karne kii koshish karein.

Chauthi shart yeh batayee gayee hai ki zakaat bhi ehtimaam se ada karein.

Aakhir mein akhlaqiyat kii durusti kii shart batayee gayee ya'ni inmein wafa-e-ahad ho, wo apni zimmedariyon ko poori tareh ada karein aur tangiyon aur takleefon mein aur jang aur qurbaniyon ke maidanon mein sabr aur bardasht se kaam lene wale hon, halaat kaise hii mukhalif ho magar unke paon mein lagzish na aaye.

Is sab ke baad farmaya gaya hai ki yahi Allah ke sachche bande hain.

Is se pata yeh chalta hai ki apne ander taqwa paida karne ke liye in sab rukhon per mehnat karni hogi. Imaan wa yaqeen ke liye mehnat, maaliyat ke durust karne per mehnat, namaaz per mehnat, zaka't per mehnat, akhlaq kii durusti per mehnat. Jab ye sab cheezein sahi ho jayeingi us waqt aadmi muttaqi hoga aur phir us per Allah Ta'la ke khas inamaat honge. Allah Pak gaib se us ke masley hal kareinge. Is ke liye barkaton ke darwaze kholeinge.

Allah Pak kii taraf se taqwa per jo inamaat is duniya mein hote hain aur muttaqi bandon ke ma'sley jo hal kiye jate hai. Unki shaklein mukhtalif hoti hain. Aksar to aisa hota hai ki kisi muttaqi bande ko kisi cheez kii zaroorat paish aayee, Allah Pak ne apne

kisi bande ke dil mein dala aur us ne wahi cheez hadiye ke taur per paish ker di, yeh bahut aam aur muta'rif tareeqa hai.

Kabhi aisa hota hai ki zaroorat paish aayee aur Allah Pak ne bagair kisi waste se apne fazal se iska hal farma diya, maslan ek banda bimaar hua, ise bimari kii takleef shuru huyee, is ne Allah se shifa kii dua' kii, Allah Pak ne bagair hakeem, Doctor aur dawa ke shifa ata farma di. Kabhi kisi bande kii zaroorat ke bare mein Allah Pak apne kisi doosre bande ko khwab mein bhi ittila farma dete hain.

Hasan bin Sufiyan ek buzurg hain., unka qissa kitabon mein likha hai ki wo aur unke do sathi ilm-e-hadees aur deen kii talab mein nikle ek shaher mein qiyam kiya jo thoda bahut apne paas tha sab khatm ho gya. Is ke baad jab faqon per faqe aane lage to unhon ne tay kiya hum aisi halat mein hain ki hamare liye sawaal jayaz hain. Mashware se tay hua ki Hasan bin Sufiyan rh. jayein aur kisi se kuch mang ker layein.

Yeh bechare nikle lekin unhein sharm aayee ki kisi makhlooq se swaal karein, tanhai ka gosha talash kiya aur salatul hajat padhker Allah se dua' kii aur wapas aa gaye aur sathiyon se kaha ki main to kisi se sawaal nahin ker saka, main ne bhi dua' kii hai aur tum log bhi bas Allah se dua' karo.

Usi sheher ke gavernor ne khwab mein dekha ki

koi shakhs usko aasmaan kii taraf se bade gusse ke andaz mein pukar raha hai. Nigah utha ker dekha to nazar aaya ki ek shakhs gusse mein bhara huaa hai aur nezah uske hath mein hai aur woh nezah ka rukh gavernor kii taraf kiye use dant ker keh raha hai, Hasan bin Sufiyan aur unke sathiyon kii khabar le ki qibl iske un becharon ka khatma ho jaye. Khwab hi mein yeh ishara mila ki wo shehar kii kis masjid mein hain. Governor ne uthtey hi shehar mein unki talash shuru karayee, aur jab hukumat ke ba'az karkunɔn ne un lgon ko talash ker lia aur pa lia aur governor kii taraf se kuch deenar unko pahunchaye aur un se kaha ki governor sahab aap se milna chahte hain, to yeh Allah ke bande khamoshi ke sath gayab ho gaye taki logon per unka raaz na khuley. To Allah Pak apne muttaqi bandon ke ma'sle kabhi is tareh bhi hal karta hai.

Aur sab se ziyada mashoor waqia to mashoor sahabi hazrat Miqdaad rz. ka hai. Jo hadees kii kitabon mein darj hai. Jinki zaroorat padne per ek choohe ne 17 dinar bill se laker ek-ek ker ke nikal ker diye. To kabhi aise gair mamooli aur hairat angez tareeqe se bhi muttaqi bandon kii madad kii jati hai. Haqeeqat yeh hai ki Allah ke fazal ke tareeqe besshumar hain. Allah ke siwa inko koi nahin janta.

Ab duniya mein sirf maal aur cheezon per mehnat ka riwaj hai. Taqwa paida ker ke aur Allah Paak se sahi ta'lluq qayam karke Allah Pak ke fazal o

karam se lene ka rasta log bilkul bhool gaye hain. Halanki yahi rasta hai jisski dua' her namaaz kii her raka't mein kii jati hai.

Her raka't mein surah fatiha padhi jati hai. Is mein sabse pehle is yaqeen ko taza kiya jata hai ki Allah Pak rabbul-aalimeen hai. Wahi sab ka parvardigar hai. Wo Rehman aur Rahim hai. Duniya ke alawa aalam-e-aakhirat ka malik bhi wahi hai. Aur uski zaat wa sifat se aur uski rabubiyat aur rehmat se fayeda uthane ka tareeqa yeh hai ki bus iski ibadat ho aur usi se dua ho. Yahi siratul mustaqeem hai. Jo anmbiya, shohda, saliheen aur siddiqeen ka rasta hai.

1. Hazrat Nooh als. ne apne dushmanon kii bepanah aksariyat ke muqable mein jo kamyabi hasil kii isi raste se hasil kii.

2. Hazrat Ibrahim als. ko jo kamyabi Namrood kii hukumat ke muqable mein hassil huyee. Isi raste se hasil huyee.

3. Hazrat Musa als. aur inki qaum ko firau'n aur uski fauj ke muqable mein jo kamyabi hasil huyee wo 'iyyaka na'budu wa iyyaka nasta'een' ke raste hasil huyee.

Hazrat Muhammad ﷺ aur aap ke sahaba ka rasta bhi yahi tha. Isi raste kii hidayat kii dua her namaaz kii her raka't mein isi tareh hi kii jati hai. Ihdi nas-siratal mustaqeem..... da'l-leen' tak beherhaal Allah Pak ke sare nabiyon, rasulon aur unki raah per

chalne wale sab maqbool bandon ka rasta yahi hai aur iske bar-aks jo log Allah kii hidayat se mehroom hain aur jin per khuda ka gazab hai unka rasta yeh hai ki wo log Allah kii zaat o sifat ke yaqeen aur ista'nat se bilku beparvah aur befikr hoker sirf maal aur kaynati asbaab per mehnat karte hain.

ALLAH KII MADAD

Aaj bhi jo koi Allah kii wo madad chahe jaisi Huzoor ﷺ kii aur sahaba kii kari gayee hai, wo unke wale a'amal aur unki wali qurbani aur mehnaton ke raste per pad jaye. Wo Allah kii madad ko aata hua khud apni aankh se dekhega.

DA'WAT KA MAQSAD

Musalmanon mein Huzoor ﷺ wale a'amal kii rasm aur shakl maujood hai. Is tableegi jad'do jahad ka maqsad yeh hai ki in mein a'amal kii rooh aur haqeeqat aa jaye. In mein a'amal ke muntashir ajza maujood hain. Tableeg ka maqad yeh hai ki in mein 24 ghante ke sare a'amal apni sahi tarteeb ke sath aa jayein. Yeh 6 number jin per tableeg mein zor diya jata hai aur jin per mehnat karayee jati hai. Inka maqsad yeh hai ki msalmaan sahi tarteeb ke sath Huzoor ﷺ wale a'amal per pad jaye.

MEHNAT KE DO MAIDAN HAIN

1. Zameen aur zameen se paida hone wali

cheezon per mehnat.

2. Imaan aur Imaan wale a'amal per mehnat.

Pehli mehnat ka badla duniya mein milta hai. Lekin aisa nahin milta ki mehnat karne wale is per khush aur mutmayeen hon.

Doosri mehnat ka badla duniya aur aakhirat mein Allah Pak bharpoor deinge.

Yahan jo kuch nazar aata hai wo bahut naqis hai. Bechari aankhon ka haal yeh hai ki wo her cheez kii sirf shakl to dekh sakti hai, magar haqeeqat ko nahin dekh pati kisi jismani cheez kii sirf upar se nazar aane wali sateh aur shakl ko dekh sakti hai, uski rooh ko nahin dekh sakti, had yeh hai ki khud apne ko nahin dekh sakti. Allah ka gaibi-nizam jo nazar nahin aata wo lakhon, karoron guna ziyada phaila hua hai. Phir aankh na kisi cheez ka awwal dekh pati hai aur na aakhir ka haal dekh sakti hai. Aaj duniya mein jo kuch ho raha hai aur jo taraqqiyan nazar aa rahi hain, wo cheezon per mehnat ka nateeja hai. Anmbiya als. ka rasta rooh per mehnat aur roohani taraqqi ka rasta hai. Wo Allah kii raza wale a'amal per mehnat karke aur qurbaniyan dekar Allah kii taqat se apne ma'sle hal karate they. Fira'un ke paas fauj thi, lashker tha aur her qism kii ma'ddi taqat thi. Musa als. ne bani-Israil ko bas rooh kii taraqqi wale aur Allah kii raza wale a'amal ke liye tayyar kiya. Inse farmaya ki ai meri qaum aur tum ne imaan wala

rasta ikhtiyar kiya to phir Allah Ta'ala per aitemad aur bharosa karo aur poore imaan wa yaqeen aur aitemad ke sath us se madad mango. Jis per Allah Pak ne Fira'un ko halak karke dikhlaya.

KAYNATI NAQSHE

Tamam anmbiya als. apne apne zamane mein kisi na kisi naqshe ke muqable per aaye, aur bataya ki kamyabi ka is naqshe se bilkul ta'lluq nahin hai, kamyabi ka ta'lluq barah-e-rast Allah Rabbul Izzat kii zaat-e-aali se hai. Agar amal theek honge to Allah Pak chote naqshe mein bhi kamyabi ker deinge aur agar amal kharab honge to Allah Pak bade se bade naqshe ko todker nakaam ker deinge.

Kamyaab hone ke liye is naqshe mein amal theek karo. Her nabi ne apne raij-ul-waqt naqshe ke muqable per mehnat kii aur Huzoor ﷺ tamaam aksaryat, hukumat, maal, zara'at ke naqshe ke muqable per tashreef laye. Aap ﷺ ki mehnat in naqshon se nahin chali, aap ﷺ ki mehnat mujahidon aur qurbaniyon se chali hai. Batil ta'aish ke naqshon se phailta hai, to haq takleefein uthane se phailta hai. Batil milk o maal se chamakta hai, to haq fuqr wa gurbat ki mashaqqaton se chamakta hai. Jitne fitne milk o maal aur ta'aish kii buniyad per laye ja rahe hain. Inka tod haq ke liye fuqr o gurbat aur takleef bardasht karne mein hai. Ab is kaam ke zariye

ummat mein mujahida aur qurbani kii istida'ad paida karni hai.

Is kaam ke liye bada khatra yeh hai ki isko naqshon per munhasir ker diay jaye, isse kaam kii jan nikal jayegi. Is kaam kii hifazat isi mein hai ki kaam karne wale is kaam ke liye tamam mayssar naqshon ko bhi qurbaan karte huae mujahide wali shaklon ko qayam rakhey aur kisi surat mein bhi mujahide wali shaklon ko khatm na hone dein.

Garibon mein apni mehnat ko badhyaa jaye. Paidal jama'tein chali jayein. Log aayeinge ki yeh hamara paisa deen ke kaam mein kharch ker lijiye, phir naqshe ki qurbani deni hogi.

Keh dijiyega ki janaab yahan is kaam mein kharch karne ka sahi aur paak tareeqa wa jazba sikhlaya jata hai, aapk khud mauqa talash ker ke kharch ker dijiyega. Yahan to tareeqa seekh lijiye. Is kaam ko badhane ke liye riwaji tareeqe akhbar, ishtihaar, press wagairah aur riwaji alfaz se bhi poore taur per perhaiz kii zaroorat hai.

Yeh kaam ara gair-riwaji hai. Riwaji tareeqe se riwaj ko taqviyat pahunchegi, is kaam ko nahin. Asal kaam kii shaklein da'wat, gasht, ta'leem, tashkeel wagairah hain. Mashware kii zaroorat ho to munasib doston ko alag karke mashwara ker liya jaye. Aisa na ho ki mashwara karne wlon ko kii mauqe per umoomi amal se jode na rahein.

Huzoor ﷺ wale a'amal ke bagair kabhi bhi duniya wa aakhirat mein kamrani naseeb nahin ho sakti chahe kaynaati asbaab kitne hii hath lag jayein. Balki kayenat asbaab, hukumat, tijarat, zara'at wagairah mein jab tak Huzoor ﷺ wale a'amal kii rooh na aa jaye. Ye asbaab mardood hain. Jo insaan khaliq-e-kayenaat aur usool-e-kayenaat Huzoorﷺ ko jane aur mane bagair jo kayenat kii cheezon mein ghusta hai. Uski haisiyat chor aur daku kii hai. Unhein maal wa daulat to mil sakti hai, magar sukoon wa mehboobiyat hargiz hargiz nahin mil sakti.

Khud kayenat kii baqa sirf usi waqt tak hai jab tak is kayenaat mein Huzoor ﷺ ke a'amal máujood hain. Jab unke a'amal mein se koi bhi amal na rahega, us waqt is kayenaat mardood ko dafan ker dia jayega aur isi kii namaaz sirf aamal-e-nabuwat ka majmua' hai isi tamaam kayenati a'amal ko chod ker balki un se door hoker masjid mein ada karne ka hukm hai aur namaaz mein kayenati a'amal tijarat wagaira ko sirf chodne ka hii hukm nahin hai balki namaaz mein unka khyaal karna bhi mamnoo qarar diya gaya hai aur poori kayenat se yaksui wale a'amal kii taraf hayya alal-falah se pukara gaya hai. Yeh amal goya is yaqeen kii musalsal mashq karata hi ki kamyabi ka daromadar sirf a'amal-e-nabuwat pre hai aur a'amal-e-nabwi ke sath is darja yaqeen rakhne wale ko jo shagaf aur ehtimaam uloom-e-nabwi ke sath ho sakta hia wo makhfi nahin.

AAKHIRI BAAT

Mohtram buzurgon, azeezon Allah Rabbul Izzat ne insaan ko duniya mein bahut thodi muddat ke liye bheja hai., hamesha yahan rehna nahin hai, hamesha rehne kii jageh aakhirat hai, hamesha kii Jannat a hamesha kii Jahannam, duniya mein sirf aakhirat banane ke liye bheja hai.

Allah Jalle-shanahune Aadam als. ko jab zameen per utara to farmaya ki aapke liye aur aap ki aulad ke liye zameen ek thikana hai. Ba-aitebar afrad ke liye apni apni maut tak aur ba-aitebar majmua ke qayamat tak aur is zameen mein se tumhare liye humne guzare ka samaan banaya hai. Aadam als. ko paida karne se pehle zameen ke ander aur zameen ke upar insaan kii zaroorat ka samaan bana hua tayyar hii tha, isliye Hazrat Aadam als. se farmaya tum zameen per jao tumhare liye aur tumhari aulaad ke liye meri taraf se hidayat ka samaan aayega.

Jab Aadam als. ko Allah ne paida farmane ka irada farmaya to farishton se farmaya main zameen per ek khalifa paida karne wala hoon. Khilafat ya'ni Allah ke hukmon ko zameen per qayam karne wala hoon. Khilafat ya'ni Allah ke hukmon ko zameen per qayam karne kii zimmedari. Zameen aasmaan ke darmiyan mein jitne asbaab hain, woh sab hamari

madad ke liye diye hain, ki in tamaam asbaab se rahat lo, zaroorat poori karo aur hukm poora karo. Asbaab isliye diye hain ki asbaab mein lag ker hukmon hi ko bhool jayein. Huzoor farmate they jiska khulaa yeh hai ki jo ilm aur hidayat dekar Allah ne mujhe bheja hai uski misal barish ke paani kii tareh hai ki jaise barish ka pani saaf suthra, pak aur hayat lane wala hai. (Barish ka pani jahan per padega kuch na kuch ug aayega samunder ke paani se koi cheez nahin ugti.) Waise hii jo hidayat ke liye kalima aur kalime kii tafseer ke liye Huzoor ko bheja. Huzoor saare aalam ke liye rehber hain aur Huzoor ka rehbar qura'n shareef hai. Isliye kaha jata hai ki kiya karna hai. Woh qura'n mein hai aur kaise karna hai. Woh Muhammad ke tareeqe mein hai.

Duniya mehnat kii bhi jageh hai aur imtihaan kii bhi jageh hai. Allah Jalle Shanahu ne insaanon kii kamyabi ke liye aur mehnat ke liye nabiyon ke zariye imaan aur a'amal diye aur imtihaan ke liye asbaab diye, asbaab mein tajurba kara diya aur a'amal ke upar wa'de kiye lekin un amlon ke karne ke baad bhi Allah ke wa'de poore honge jab asbaab se aur cheezon se na hone ka aur Allah ke na hone ka yaqeen hoga, yaqeen ya'ni imaan.

Duniya mein jo kuch hai chahe Allah ne khud banaya ho, ya uske banne mein insaan ka hath laga ho. Cheezein hon ya halaat hon, tamaam ka tamaam

Allah ke qabza-e-qudrat mein hai.

Her ek cheez ko Allah Jalle Shanuhu khud istemaal farmate hain. Allah chahe to cheezon hii ko badal de, jaise lakdi se sanp aur sanp se lakdi ya cheezon ko baqi rakhker taseer badal de jaise Hazrat Ibrahim als ke liye aag. Hazrat Ismail als ke liye churi, ki cheezon ko baqi rakhker taseer ko badal diya, Allah Ta'ala ne cheezon per kamyabi ka koi wa'da nahin kiya, balki tamaam ke tamaam wa'de a'amal per kiye hain. Isliye agar Allah kii zaat se, aur Allah kii qudrat se fayeda uthana hai to asbaab se hone ka yaqeen nikalna hog, aur Allah ke tamaam awamir ko Huzoor ke tareeqon ke mutabiq sirf Allah ko razi karne ke liye poora karna hoga.

Agar Allah hum se razi ho gaya tho hum Allah kii qudrat se aur Allah kii zaat se fayeda utha sakeinge aur nakaami ke asbaab ke bawajood Allah kamyab kareinge jaise nabiyon ko kiya.

Sahaba rz ko kiya, warna kamyabi ke asbaab mein rakhker bhi Allah nakaam kareinge jaise Namrood, Qaroon, Qaiser aur Kasra ko kiya.

Isliye deen ko aur Allah ke ehkaam ko hamari zindagi mein lane ke liye sab se pehle imaan seekha hoga, yaqeen banana hoga aur yaqeen banega da'wat se aur da'wat ke liye qurbani shart hai sahaba rz. ne kaisi kaisi qurbani di, Hazrat Sayyedana Bilal Habshi rz., Hazrat Khubaib bin Arat rz. wagairah sahaba rz.

ne jaan, maal, waqt aur jazbaat kii qurbaniyan deen, tab imaan bana aur jab imaan ban gaya to Allah kii taraf se jo bhi hukm aaya unke amal mein aaya, her hu'km per sau feesadi amal.

Yahi tarteeb rahi hai tamaam nabiyon kii da'wat kii ki sabse pehle imaan kii da'wat, phir aakhirat kii da'wat, ki makhlooq se khaliq kii taraf aur asbaab se a'amal kii taraf aur duniya se aakhirat kii taraf logon ke dilon ko phera hai.

Jab Hůzoor ke batane ke mutabiq, sahaba rz ne her amal per sau feesadi amal kiya, to Allah ne bhi apne tamaam wa'de poore ker dikhaye. Is waqt hamein waisi qurbani nahin deni hai, balki pehle sirf chaar maah Allah ke raste mein nikalna hai aur apne imaan ko banana hai. Us ke baad her saal chalees din aur muqaam per reh ker paanch kaam pabandi se karna hai. Is tareh hum mehnat kareinge to imaan bhi banea aur deen bhi hamari zindagi mein aayega. Is duniya mein bhi Allah kamyab kareinge aur aakhirat mein bhi Allah hamein kamyab kareinge, to batao chaar chaar maah ke liye kaun kaun tayyar hai.

